

The Story of

CAMP



L. W. Shultz



Camp Entrance



Lake Approach



Aerial View of Camp Mack toward the Northwest


Lowman

There is a place of love and beauty called Camp
 Alexander Mack,
 And it peacefully lies on lovely Lake Wawbee.
 Come and enjoy yourself this summer
 And forget your worries all,
 Don't you hear nature's luring call?
 Oh, Camp Mack, Our Camp Mack,
 To our blue and our white we true will be.
 May we ever be loyal to the truth
 That made our fathers free.

Ruth Metzger and Dan West.



The Story of
CAMP ALEXANDER MACK
1924-1955

Lawrence W. Shultz
By
LAWRENCE W. SHULTZ 

(Manager of the Camp 1924-1955)

Author of

*A Mural History of the Church of the Brethren
Schwarzenau, Where the Brethren Began in Europe*

Price, One Dollar

Published by
CAMP ALEXANDER MACK
MILFORD, INDIANA

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Aerial View looking Southwest

Lowman

Oh, Camp Mack, Our Camp Mack

Oh, Camp Mack, our Camp Mack, your voices are calling
Our hearts to the search for the highest and best;
We pledge you our loyal devotion and service,
Together we'll go seeking on the long, long quest.
A Stranger is passing us by in the twilight,
The Master is walking by our Galilee,
He's calling to hearts that are eager to serve Him,
"Leave everything behind you and come follow me."

(Tune "Bells of St. Mary's")

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Winona Lake, Indiana
1956



In Memory of
Jacob Brown Neff (1859-1947) and Chloa Dubbs Neff (1865-1942)
And To The
Many, Many Others Who Gave Liberally of Time, Energy, Talent,
And Money To Make This
"A Beautiful Camp In An Ideal Setting."

TO MOTHER AND DAD

You dreamed a dream and wanted it
To reach a place so high
Its beauty could be shared by all,
Its glory light the sky.

With patient courage you set forth
Across an unknown plain,
Down valleys sometimes dark with doubt
Through days of sun and rain.

Then with you walked a hundred feet,
And then a thousand more.
They, too, had glimpsed the dream and sensed
The glory still in store.

And each new year the path you chose
Reached higher toward the sun.
With humble pride and joy you know
The glory had begun!

. . .

So now you've reached a shining place
Along the road of time,
And only you, as you look back,
Can know how steep the climb.

New challenges are beckoning;
Still upward calls the road.
But other feet can guide the way,
Young shoulders share the load.

Rest now. Your hearts must surely know
A truth to satisfy:
Because you dared, that splendid dream
Will always light the sky!

(With all due respect to the hundreds of persons who, working together, have made Camp Mack the far-reaching influence which it is today, I feel sure these simple stanzas contain far more truth perhaps than poetry.)

One who tagged along for 16 years,
Ruthanne Shultz Anglin.

Foreword

The story of Camp Mack needed to be told. We are fortunate that the man who could tell it with the authority and the acquaintance of fact no one else will ever possess has taken it upon himself to write that story.

The story of Camp Mack is of interest to all those interested in religious education. As our generation has moved into an era of urbanized industrialism, educators have re-discovered the values inherent in living "close to nature" as our current colloquialism says.

Secular camping and all forms of outdoors vacationism have drawn the enthusiastic participation of millions.

When did the church begin to avail itself of the advantages of the out-of-doors mode of living and pleasure? Some would say, 'always.' Without discussing the fact that a good case can be made for such a theory (as for example, has not pilgrimage been in immemorial observance of religion?) we call attention to the fact that the first permanent religious camp in America was established at Lake Geneva, Wisconsin in 1914.

To those interested in Brethren history, it is noteworthy that almost immediately wide-spread interest and participation in religious educational camping began in the Church of the Brethren ranks. Of the many first efforts the one outstanding successful effort of the midwest was Camp Mack.

Today it is impossible to imagine what the church would be like if it had not been for the values of loyalty, reverence, devotion, sacrifice, and world-wide service which have been built into the lives of thousands of boys and girls and adults of this great Fraternity. As an enterprise in teaching Christian values and mediating a specific religious inheritance Camp Mack has been phenomenally successful.

And thus the story of Camp Mack is not only of interest to students of religious education but this very unusual educational endeavor has deeply marked the Church of the Brethren which gave it birth.

Besides the multitudes who sat by the shores of never-to-be-forgotten Lake Wawbee and have been instructed in its classes, assemblies, chapels, pageants and mass meetings, Camp Mack

has served as a camp pattern to the camping movement throughout these denominational borders.

The sincerest flattery is imitation and Camp Mack has been imitated far and wide. The extent of its influence and the depth of that influence qualitatively will never be measured in this world. Only in eternity will it be disclosed.

There is one drawback to having the founder of the camp write its history. By his own disposition, as well as by the inherent viewpoint from which the story is told, the sacrifices of Lawrence W. Shultz have not received enough emphasis. It was Emerson who said, that institutions are the lengthened shadows of great men.

How Lawrence W. Shultz achieved all the hundred-fold kinds of operation; kept the thousands of contacts; did the volume of teaching, lecturing, buying, selling, building, soliciting, administering and counseling and kept in the forefront of the thought of his day—and during most of those years carried his duties as a member of a college faculty and a librarian to earn his livelihood—and built Camp Mack into the institution it has become, is a miracle to those who have known him.

The answer—insofar as there is an answer—is to be found in the unfailing collaboration of his talented wife, Cora Winger Shultz; and in the fact that the two of them and their four children have thought of their boundless labor and sacrifice for Christ, not as duty, but as an expression of love for Christ's people.

There are few examples of Christian devotion in this generation more complete and whole-hearted than that offered up in this generation on the shores of beautiful, blue Lake Wawbee. Lake Wawbee has a beauty which has caused many to spontaneously testify that they think of Lake Galilee in story and song. And as He who walked by Lake Galilee said, "Follow me," many have heard that voice speak anew in the setting of this other miniature lake. Perhaps the whole enterprise we call Camp Mack was in answer to the One who calls His chosen ones in each generation—to pioneer for Him in the circumstances of that generation.

FLOYD E. MALLOTT

Bethany Biblical Seminary

Preface

It was a letter from Jacob B. Neff that brought us here. He wrote me in August, 1924, saying that J. W. Lear, who had just come from the Brinkhaven and Oakwood Park Camps and spent a week on Lake Wawbee, had told him that this was the ideal spot for the proposed Brethren camp for youth. When the committee, John Eberly, R. C. Wenger, Moyne Landis, and I first saw the spot it was quite bare for the site proposed was a corn-field, reached only through a lane and a field, going through two gates. Only six acres were offered along the lake south of where Deeter Cabin now stands. There were no trees except a few oaks along the high bank of the lake.

I did not dream then of being with the project thirty-one years. However the plans unfolded through the ensuing months and it has been a very interesting period for me and my family during these summers and more recently of full time service.

It has been repeatedly stated that some of the main facts about the camp and its development should be recorded. We Brethren are not long on making records so I determined during the years to keep some records that might be of use sometime. Records of the minutes of the meetings of the directors, reports of the manager, reports of the treasurer have been kept during the years in loose leaf permanent books. Since 1932 the camp paper, Wawbee Waves, has been bound each year along with the literature for the various camps. These are now valuable sources of information. Quite a group of pictures have been taken and preserved as well. Some of these are included in this work. They make good historical material. In fact I have endeavored to make pictures a major part of this book.

It is impossible to give a complete story of the happenings of so long a period and to name the thousands of helpers, leaders, campers, and contributors. Some of them are named in the closing pages of the book. My family has had a large part of the work during the years. Their pictures are included.

Many hundreds of incidents could be recorded that are in the minds of many who have been here and from correspondence during the years. For example here are two: a young man from East Dayton, when that church was yet in its early days, came

as a camper and wrote back: "I never knew that the Church of the Brethren had such men as Charles D. Bonsack and Edward Frantz. Now I shall always be glad to tell others of my church." On a certain Saturday when the stone chapel was being built and the trusses were just ready to be placed Homer Schrock and his men from Pleasant Valley Church said that they could not stay in the afternoon since Homer had to get his sermon for the next day. I agreed to go and give the morning address if they would stay and help elevate the trusses. It was done.

In this account I want to tell something of the growth of the camp, the type of training that the camp has offered and the growing interest in this type of camping. The main concern that I have is that the camp shall continue to serve many people in classes as well as informal groups and that high standards of conduct and educational procedure shall maintain. I believe in the conference type of camping and for that Camp Mack as a church camp has been built.

Acknowledgment must be made of many who have helped make this book possible. First credit must be given to Betty Marie Shultz, my daughter, who has done much in making the necessary research to prepare this data. She has served in many ways during the years: registrar, running the mimeograph, typing letters, helping in the kitchen and dining hall. I am much indebted to her that this work is being printed. Lee R. Cory, Mrs. Mildred Neff, and Mrs. Cora Shultz have read the manuscript carefully. The Wilmeth Engraving Company of West Chicago, Illinois, has given prompt service in making the cuts. John C. Benson and his staff at the Light and Life Press at Winona Lake have been most co-operative. Permission to use certain quotations from H. A. Brandt's "Christopher Sower and Son" and "Builders of the Church of the Brethren in Our Century" has been given by the House of the Church of the Brethren.

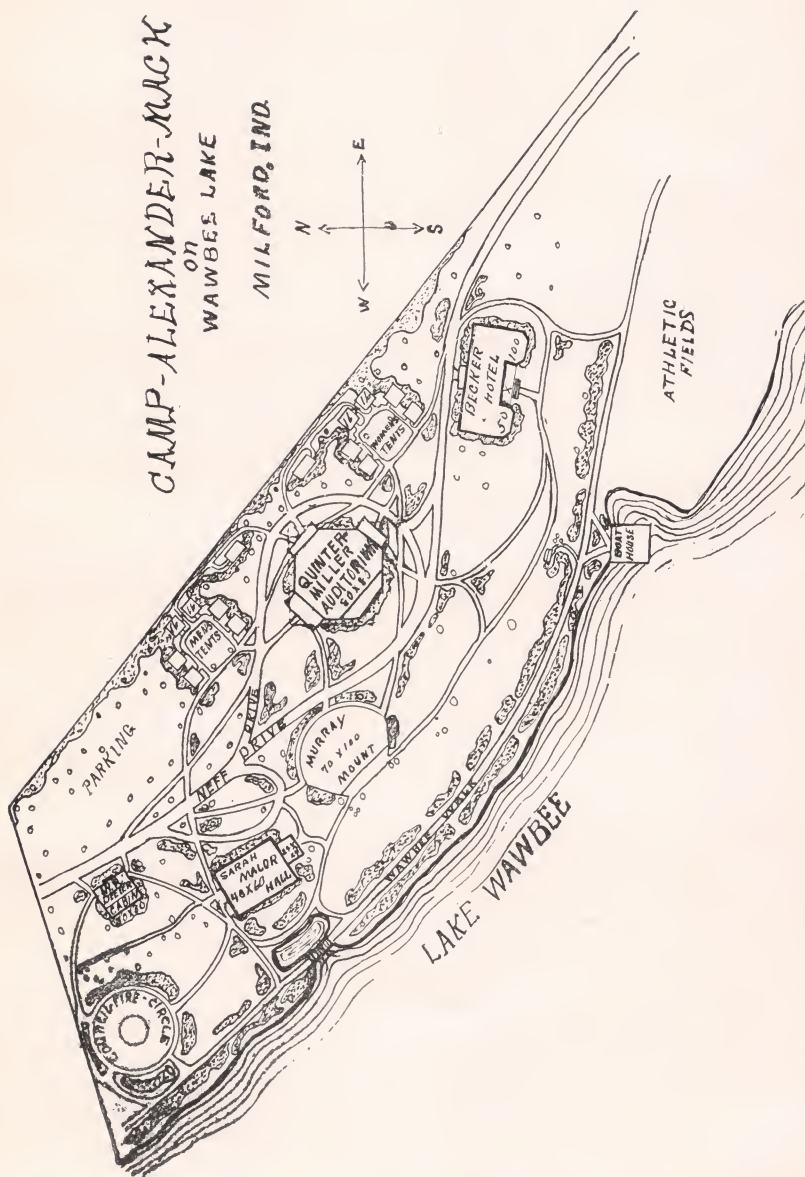
Again I want to thank the many individuals and groups and the members of my family who have helped make Camp Mack what it is through their labor, teaching, contributions and prayers. It is the result of many hands and hearts working together. May Camp Mack have many fruitful days in the years to come in the service of boys, girls, youth, and adults helping them to learn the Christian way of life under the direction of Christian leaders.

LAWRENCE W. SHULTZ

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MILFORD, IND.



Original Drawing of Plot for Camp Mack, 1924. By Sadie I. Wampler

CHAPTER I

The Beginning and Locating of Camp Alexander Mack

To interest and to train people in the work of the church is a part of the program of any denomination. With the more rapid pace of living and the many distractions of modern life, this program has become more meaningful in recent years.

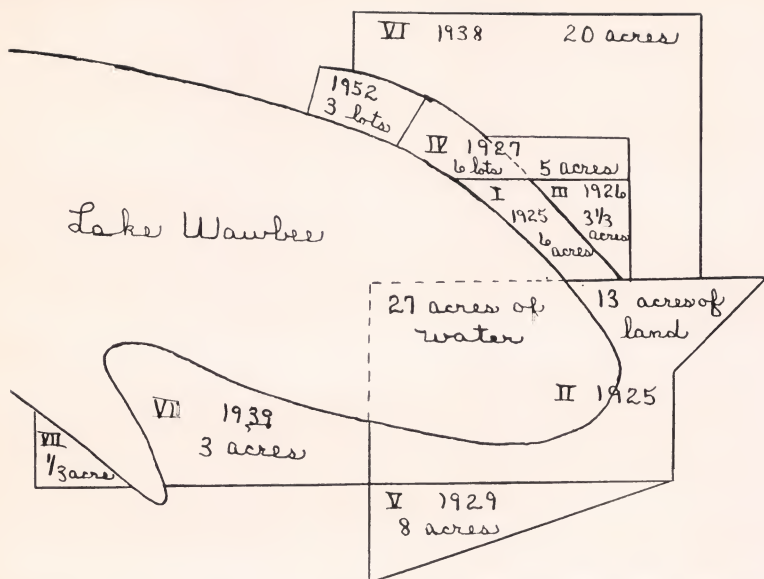
The First Young People's Meetings in the Church of the Brethren

It was in 1904 that the Church of the Brethren recognized the need of giving special attention to the youth situation. At the Annual Conference held that year, Monticello church in Indiana asked permission to hold youth meetings in the churches. This request was granted. This resulted in the early Christian Workers' Societies.

These Christian Workers' Societies proved successful. Because of their growing enthusiasm it seemed advisable to the Annual Conference to appoint a National Youth Director to oversee and to develop some plan of uniting these organizations. C. H. Shamberger (Elgin, Illinois) was selected for this position in 1921. Under his leadership these many small societies were encouraged by large Young People's Conferences whose meetings were scheduled at various places over the nation each summer. From these conferences eventually resulted the development of the camps and camp sites of the Church of the Brethren today.

The Decision to Begin a Camp in Indiana

Young People's Conferences, representing the Christian Workers' Societies of Indiana, Michigan, Ohio, and Illinois, took place at Winona Lake (Indiana) in 1921 and 1922, and at Ludlow Falls (Ohio) in 1923. In 1924 two conferences were held, one at Oakwood Park (on Lake Wawasee), Syracuse, Indiana, and one at Brinkhaven, Camp Nelson Dodd, near Mansfield, Ohio. Here the proposal for the building of a Brethren camp for the future meetings of the Conference was given serious consideration.



Camp Additions 1925-1939. Upper left hand corner by Roman VI is center of Van Buren Township, Kosciusko County.



Aerial View looking Northeast.

Lowman

Lawrence W. Shultz (North Manchester, Indiana), one of the adult leaders of the Conference, had done a seminar study at Northwestern University in 1923-24 on the meaning and value of Young People's Camps and Conferences. He reported his findings and suggested that the conference at once set about developing a camp of its own.

A favorable decision was reached at this conference, and a locating committee, consisting of Manly Deeter (Milford, Indiana), John Eberly (Huntington, Indiana), R. C. Wenger (North Manchester, Indiana), Moyne Landis (Sidney, Indiana), and L. W. Shultz, was appointed.

The locating committee visited about a dozen lake sites in the northern part of the state which were possibilities for a camp location. Not wanting to make too hasty a decision, they let the matter rest a few weeks. During this time a letter came from a Brethren farmer, Jacob B. Neff (near Milford, Indiana), urging the committee to come and see the farm land he owned on the east shore of Lake Wawbee. The committee accepted his invitation and was very much impressed by what they found there. In addition to the many attractive aspects of this land, the committee was also impressed by Mr. Neff's great interest in selling this property to the church, and it was soon agreed upon that this location should be the site of the new camp.

Favorable Aspects of the Chosen Camp Site

There were many favorable conditions which helped determine Lake Wawbee as an ideal camp setting.

First of all, in view of the fact that the camp was to be used by Indiana, Michigan, and Ohio, Lake Wawbee seemed most conveniently located in regard to transportation facilities. This beautiful lake, of more than a mile in length and one-half mile in width, is within sight, yet away from the annoyance of State Road Number Fifteen and the Big Four Railroad. The latter, located at Milford (only two and one-half miles from Lake Wawbee), has been especially convenient with its daily north and south passenger trains. Unfortunately, this fine service has been discontinued since the fall of 1950. But other very good connections continue to exist with the Baltimore and Ohio Railroad at Syracuse (six miles east of the camp); the Pennsylvania Railroad at Warsaw (twelve miles south of the



John Eberly



Moyne Landis



Russell C. Wenger



Sadie I. Wampler

Locating Committee—1924

camp); and the New York Central still operates at Goshen (twelve miles north of the camp). And with the exception of Syracuse, bus service is available to the towns just mentioned. U. S. Route 6 is three miles north of the camp running east and west through Indiana and Ohio.

In addition to the many means of transportation nearby, this land on the shore of Lake Wawbee had many physical attractions as a camp site. Here the camp could be built on the east side of the lake. This was of importance for this arrangement would allow the campers to face the sunset for the vesper services. It was also discovered that a west wind blowing off the lake furnished a much more pleasant atmosphere. Camp Mack today enjoys comfortable days and nights because of its location.

Another vital point was that on the second plot of land purchased (see page 14 for a diagram of land purchases) was found one of the largest and best beaches in northern Indiana. There were forty acres in this southeast plot with two-thirds of it under water. This beach has proved to be a decided advantage to Camp Mack.

The soil of this land is underlaid with the finest of gray gravel. This is valuable in two respects: it is the best of gravel for construction purposes and it also is good for quick drainage. Very seldom do excessive rains cause a muddy condition around the camp.

And one of the most influential factors favoring this particular location was that Lake Wawbee lay in a thoroughly Brethren community, there being within a radius of fifteen miles seventeen Brethren churches. Very favorable sentiment was expressed by these congregations for the Camp to be located in their vicinity.

Minutes of the Incorporating Committee Meeting

The Camp Incorporating Committee met November 27, 1924, at 6:00 p. m. at Jacob B. Neff's log cabin on Lake Wawbee, Milford, Indiana.

Present:

John Eberly
Manley Deeter
Clara Wine

L. W. Shultz
Ada Scrogum



PRESIDENTS OF CAMP BOARD OF DIRECTORS

(In Order of Service)

L. W. Shultz
Eldon Evans
Galen Lehman

J. Clyde Forney
T. G. Weaver
Joe Fisher

Galen Sargent
Arlo Gump
Lester Young

It was decided:

The corporation name shall be Camp Alexander Mack.

The purpose of this corporation is to purchase and equip a camp site for the purpose of holding conferences, institutes, and young people's training camps for the Church of the Brethren.

The place of the office of this corporation shall be at North Manchester, Indiana.

There shall be five directors.

The names of the directors for the first year are: E. F. Caslow, Woodland, Michigan; Russell Showalter, Anderson, Indiana; O. W. Stine, Goshen, Indiana; L. W. Shultz, North Manchester, Indiana; and Clara Wine, North Manchester, Indiana.

O. W. Stine, L. W. Shultz, and Clara Wine shall do the incorporating.

Some Facts—

The camp incorporation papers were filed by Donald Vanderveer, attorney, on February 1, 1927, in the office of the Indiana Secretary of State.

* * * *

J. O. Kesler brought in the check for the Four Folders cabin from Pine Creek church. It was the first cabin to be built and in it cooking and eating (and sleeping by the cooks) were engaged in while Sarah Major Hall was being built.

* * * *

In one day in 1937 Owen Price's two trucks hauled 18 big loads of stone for the auditorium.

* * * *

Harmon Bjorklund brought the Indian song, Con Queen Queska, from Old Mexico.

* * * *

A favorite Camp Mack item of food is *cinnamon toast*.

* * * *

For 25 years following 1925 Mr. and Mrs. Charles Dils of Dayton, Ohio, came to Camp Mack and took many pictures of postcard size as well as large ones with a revolving camera. Many of the pictures herein are from their shots.



Seal of Alexander Mack

The original seal is lost, temporarily, we hope. An impression of this seal is at Germantown. This picture is from a medalion made for an altar cross presented to the Polo Church in Illinois: "The cross denotes devotion; the heart above the cross, sacrifice; and the bunches of grapes, fruit bearing. This is very significant of Mack's life and character. His initials are at the foot of the cross."—*Furnished by John Heckman, Polo, Illinois.*

"Thus the seal reads: a devoted, fruit-bearing, sacrificed life. How significantly true this is of the life of Alexander Mack."

Falkenstein.

CHAPTER II

Camp Mack: A Project in Church History

Camp Mack has truly been a project in church history as the name selected for the camp and the names chosen for the various buildings and other structures on the grounds are those of men and women who have been outstanding leaders in the Church of the Brethren. This chapter tells of the building program of Camp Mack and the historical aspects attached. In order that the reader may more fully appreciate the significance of the various names of the buildings, monuments, and markers, a bit of biography will be included regarding these early leaders of the Church.

The Name—CAMP ALEXANDER MACK

There is no indication in the camp records as to just who was the very first to suggest the name for the camp, but the locating committee seemed to agree unanimously that no other name would be more fitting than that of the founder of the Church of the Brethren—Alexander Mack (1679-1735).

Concerning the life of Mack we read the following :

“He was born in 1679 at Schriesheim an der Bergstrasse. He was a wealthy man, owning mills and vineyards. He was bred of pious parents and in the Presbyterian (Reformed) faith. He early became dissatisfied with the ecclesiastic domination of the state religion and became a Separatist. With his wife, Anna Margaretha, he endured persecution for his conscience’ sake and eventually was obliged to leave home and put himself and family under the friendly protection of Count Henry of Schwarzenau. This was prior to 1708.

“While at Schwarzenau he became convinced at last that it was impossible to live in the organized churches and equally impossible to please God by remaining simply a Separatist, so he resolved to organize a new church, based upon primitive Christianity and honoring the ordinances as commanded by Christ.”

—From *Some Who Led*



W. R. Deeter Cabin



Otho Winger
Grounds Dedication
July 4, 1925



Manly Deeter and Wife

Thus, the Church of the Brethren had its beginning at Schwarzenau, Germany, in the year 1708 with Mack as the first minister of that mother congregation.

A steel archway bearing his name stands erected over the entrance to the Camp. This archway was a gift from the Young Married People's Class of the New Paris Sunday School (New Paris, Indiana) in 1928.

Buildings

W. R. Deeter Cabin (1925)

The first main building to be constructed upon the camp grounds was the W. R. Deeter Cabin.

W. R. Deeter (1840-1917) was one of the outstanding church leaders in northern Indiana of his day. He was born in Miami County, Ohio; however, he spent the major portion of his life in Indiana, making his home only one-half mile east of the camp site. His son, Elder Manly Deeter, was a member of the location committee for Camp Mack and helped to build this log structure honoring his father.

The Deeter Cabin was built in 1925 with nearly all the work being donated. Friends and neighbors of the camp gave, helped cut, and hauled the logs for this building during January and February, and the actual construction took place from March to May. The cabin is thirty feet square and consists of two rooms—a main room (twenty by thirty feet) and a veranda (ten by thirty feet).

From 1925 until 1936 Deeter Cabin served as the headquarters for the camp, housing the camp office and the camp store. With the completion of a later building, Becker Lodge (1936), the office and store were transferred to this larger building. Since then the main room of Deeter Cabin has become the camp museum and the veranda room is used as a class room as needed by the various camps.

* * * *

Jacob B. Neff and wife donated the five acres under and about the auditorium in 1927.

* * * *

Lunch counters were operated by the camp force and helpers at the Annual Conferences of 1925 (Winona Lake); 1929 (Manchester College); 1932 (Anderson) and 1939 (Anderson).



Sarah Major Hall



George Barrett—Brick and Stone Mason
(All Chimneys)

Milo Geyer—Head Carpenter
Major Hall

Sarah Major Hall (1925)

Following the building of the W. R. Deeter Cabin, a second main building was constructed during 1925, and was named after the first woman preacher of the Church of the Brethren—Sarah Righter Major (1808-1884).

“When only eighteen years of age, she was permitted to hear Harriet Livermore, a lady who was given opportunity to preach in some of the Brethren homes in eastern Pennsylvania. Conviction entered Sarah’s heart and she joined the Church of the Brethren. Almost simultaneously with her conversion came the call in her heart to preach. She suppressed it for some time, but her father urged her to open her heart to this call. In a very humble manner she began her public ministry in Philadelphia.”—From *Some Who Led*

Major Hall was constructed during the months of June and July and was barely completed in time for the opening of the first camp on July 27, 1925.

The main part of the building is fifty-six feet by sixty feet and the attached kitchen is twenty-four feet square. During those first years of camp the ground floor of this building was used as an assembly room, the second floor was the dining hall, and the third floor served as a girl’s dormitory.

In 1928 a three-deck veranda porch was added to Major Hall—the lower two verandas being used for class rooms and the top porch for outdoor sleeping for the girls.

With the completion of Becker Lodge in 1936, the kitchen and dining room equipment were moved to this new building. Since that time the lower two floors of Major Hall have been used entirely for classroom space, and as Becker Lodge also provided dormitory space for the girls, Major Hall’s third floor then became a dormitory for boys when there was not sufficient room in the boys’ cabins.

In 1948 the entire building was greatly remodeled and the verandas were enclosed. A big improvement was made in the upstairs dormitory as it was sealed into ten nice sleeping rooms suitable for family groups.

* * * *

In the early days of camping, several camp leaders, Al Brightbill, Perry L. Rohrer, Dan West, and Chauncey Shamberger, went about from camp to camp in an old car.



Becker Lodge



Mack Monument



Charlie Newcomer—Head Carpenter
Becker Lodge

Becker Lodge (1931-1936)

One of the camp's largest and most used buildings is Becker Lodge, named for Peter Becker, the man who led the first group of the Brethren from Germany to the United States in 1719.

Information concerning Becker's life and the circumstances which caused him to come to America are revealed in the following paragraph:

"Peter Becker (1687-1758) was born at Dilsheim, Germany. He learned the weaver's trade and was always able to make a good living for himself. At the age of twenty-seven he joined the Church of the Brethren at Creyfeld whither he had gone to find a refuge from religious persecution. He had been reared in a German Reformed home and had received a good education. In the large and growing group at Creyfeld he found much fellowship and was a leader in the good work there. In the unfortunate division that came there over a matter of discipline, he took the lenient course and felt that the best he could do was to find another home for those who felt as he did and so the group came to America." —From *Some Who Led*

Becker settled near Germantown, Pennsylvania, and helped to organize most of the early congregations of the Brethren in that region. His interest in the cause led him to be a traveling evangelist and presiding elder, and because of this untiring effort, it is very fitting that this important building should be named after such a person.

In 1931 the construction of Becker Lodge was begun. The basement, pillars, and walls were built first over a successive three year period, and during the fourth year (1934) the building was erected and enclosed. Much finishing work was needed to be done on the building, so it was not ready for camp usage until 1936.

Charles Newcomer (Sidney, Indiana) served as head carpenter, with George Barrett (Fort Wayne, Indiana) doing a good share of the laying of stone for the chimney and walls.

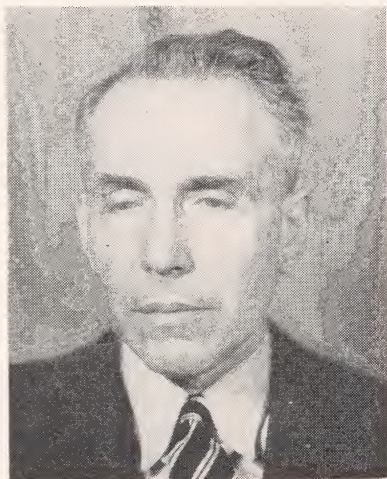
Five-sixths of the labor was donated by men from various nearby churches. Great financial assistance was given by a "friend" (D. W. Kurtz) of the camp who made a loan of \$3,000 as an investment at five percent for a period of years. Many donations of materials and equipment were freely given



Quinter-Miller Auditorium (QMA)



Daniel Webster Kurtz
QMA Dedication—June 2, 1940



Oscar W. Neher
Head Carpenter—1939

by Jacob B. Neff (former owner of the camp site) and Charles A. Sparklin (a business man of Milford, Indiana).

The ground floor of Becker Lodge contains two large dining halls, a kitchen, storage rooms, and refrigerator space. The second floor consists of the lobby, the main camp office, the camp store, a nurse's room, a committee room, the camp library, and an assembly room seating two hundred and fifty people. On the third floor are sleeping rooms which can care for one hundred persons. This floor is used primarily for camp leaders and their families, but sometimes girl campers are also housed there if there is insufficient room in the girls' cabins.

The building has two wings (thirty-six feet by seventy-two feet each) and a central part (forty-five feet square) which makes a total of eighteen thousand feet floor space, making this building a very useful one.

Quinter-Miller Auditorium (1933-1940)

A great need was felt for a large auditorium on the camp grounds to care for various religious gatherings. This need was at last fulfilled by the building of Quinter-Miller Auditorium.

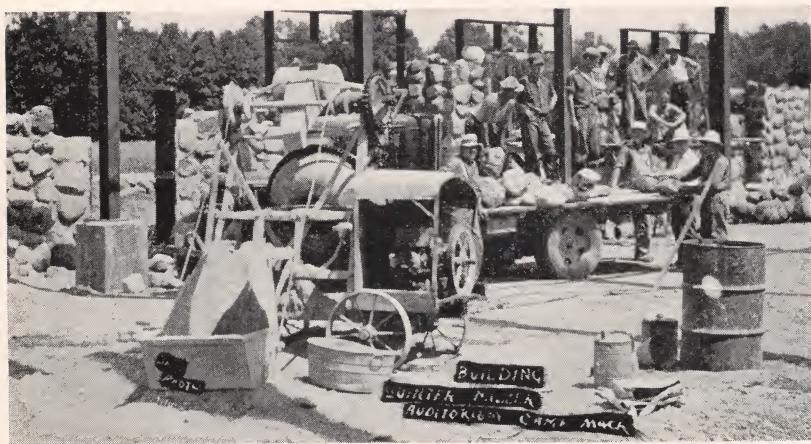
The names—Quinter and Miller—are those of two outstanding preachers of the Church of the Brethren.

Among the leaders of the Church of the Brethren a high place was held by Elder Robert Henry Miller (1825-1892). Teacher, preacher, debater, author, college president, and farmer was this versatile man at different periods of his life, and in each of these callings he did his best. He was in the prime of his life and in the midst of his greatest activities when the unfortunate division came to the church—the separation of the Progressive Brethren (also known as the First Brethren) from the Church of the Brethren. Elder Miller was most active in debates, speaking against this division, and as the trustees of Ashland College (Ashland, Ohio) favored the Progressive group, Elder Miller resigned from his post as college president there.

James Quinter (1816-1888) likewise was a gifted preacher. His unusual ability as a preacher brought him many calls from his own (Pennsylvania) and adjoining states. He was known as the boy preacher and large numbers were added to the church through his efforts.



Windows, 1933. Truss Bases, 1937. QMA



Building the Walls—QMA, 1938

These two great leaders have perhaps spoken to larger numbers of people than any other ministers of the Church of the Brethren, so it is most appropriate that they should be so honored in the naming of this auditorium.

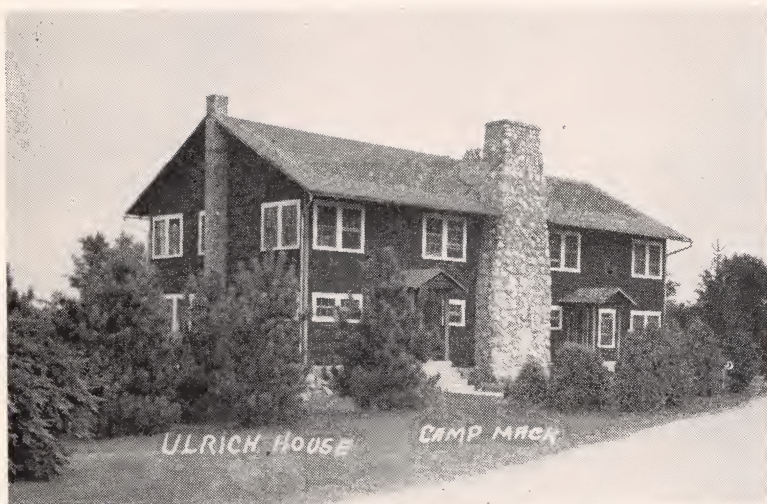
This building was a project of the Men's Cabinets of the Middle and Northern Indiana districts. However, it is interesting to note in the records that the first three contributions were made by ladies and that the fourth contribution was made by a man belonging to no church at all.

The auditorium was constructed during the years of 1933-1940 as the money was provided for it. The steel trusses cost \$250.00 apiece. All but four trusses were donated by individuals. Alva Hamilton (Goshen, Indiana) was the contractor for the steel structure which was erected at a cost of \$2,700. O. W. Neher (North Manchester, Indiana) headed up the carpenter work, and L. W. Shultz (Camp Manager) supervised the masonry. Fred Priser of Goshen, Indiana, Clay Syler of North Manchester, Indiana, and the camp manager were the building committee.

The beautiful stained glass windows of this building have two interesting stories behind them.

During the depression a certain church in Fort Wayne had been out of use for some time. The owner wanted the building wrecked so he could use the space for a parking lot. John Worthman, a contractor of Fort Wayne, was hired to remove this building for which he was paid \$500 cash plus the possession of the materials from the church building. Mr. Worthman very graciously gave the stained glass windows and some of the limestone from the church to Camp Mack for the Quinter-Miller Auditorium. Men of the Fort Wayne congregation hauled this material to the camp. The two huge windows of the ends of the auditorium and the smaller windows on the lower level all around the auditorium are from this old Fort Wayne church—their original cost estimated at approximately \$9,000.

The stained glass windows of the upper level of the building were given by W. E. West (Mount Morris, Illinois). They had been salvaged from the old chapel of Mount Morris College when it was closed in 1932 to merge with Manchester College (North Manchester, Indiana).



Ulrich House (Staff House)

* * * *

The first wedding in the stone chapel was on October 3, 1948. John and Lorna Sellers Miller were the bride and groom and L. W. Shultz officiated. John Miller was the head carpenter in the building of the chapel and of the Ulrich House.

* * * *

A Twentieth Year Anniversary program was held on August 12, 1945, with the following speakers: H. G. Rowe, C. H. Shamberger, Fred A. Replogle and Perry L. Rohrer. Mrs. Rosa Page Welch served as soloist.

* * * *

Some outstanding visitors and speakers outside our church group have been Frank Laubach, Toyohiko Kagawa, Governor Henry Schricker, and A. J. Muste. Most of our church leaders of national repute have been here many times.

* * * *

The Piney Woods Cotton Blossom Singers made this camp their headquarters in the summers of 1952 and 1954. In 1954 they went out from here to give some 90 programs arranged for by L. W. Shultz.

Farmers all around the countryside gave the stone for the auditorium, and the camp's two trucks did a good bit of the hauling. The men of Middle Indiana furnished the money for the lights and the men of Northern Indiana furnished material for the seats which were built—on the spot—following Easter 1940. Many men's groups donated labor. Stone and gravel were free.

The auditorium is in the form of a German cross—the major part of the building being eighty feet by one hundred and sixty feet, and the two wings of sixteen feet by thirty-two feet each. The stage is quite ample in size as it can seat a choir of three hundred, and the entire seating capacity of the auditorium is two thousand.

The estimated appraisal value of the building was \$40,000 and the actual cash outlay to the camp was only \$10,779.27. On Sunday, June 2, 1940, the auditorium was dedicated with D. W. Kurtz giving the address.

Ulrich House (1943-1948)

In order to operate a camp of any large size, it is essential to have a camp staff consisting of cooks, gardeners, lifeguard, storekeeper, secretary, and various other workers. As the camp's attendance has been steadily growing, these staffs have gradually increased in size in order to get the work done in caring for campers. It has long been a desire to have housing facilities for these people apart from the regular campers. The Ulrich House was designed to fulfill this need, in addition, to provide a building suitable for winter camping.

The name—Ulrich—does not refer to any one individual, but rather it is a family name that is widespread in the Church of the Brethren over the nation. Various spellings of this name occur such as: Ulrich, Ulrey, Ulery, Ulry, and Ullery.

The Ulrich House is a three-story building, thirty-two feet by sixty-four feet and was erected during the years 1943-1948. A most generous gift of \$5,000 was given by Elder John W. Root (Rossville, Indiana) for the construction of this building. As is true of the other buildings, many gifts of finance and labor were given by churches and individuals.

Exactly fifty-one people can be cared for in the Ulrich House. On the basement floor are located the laundry rooms, garage,

and tool shop. The main floor consists of the lobby, the manager's office, a committee room, the dining room and kitchen. The second floor is divided into two dormitories. This is the only building on the camp grounds which is heated.

Monuments and Markers

In addition to the five major buildings just described the history of the Church of the Brethren is further portrayed by various monuments and markers over the camp grounds.

Mack Monument (1926)

In 1926 the campers of the Leadership Training School Camp decided to erect a special monument to Alexander Mack and four other outstanding church leaders.

The five men so honored by this huge five-sided stone are:

- | | |
|-------------------|---|
| Alexander Mack | —The leader and founder of the Church of the Brethren. |
| Peter Becker | —The man who led the Church of the Brethren from Germany to the United States. |
| Christopher Sower | —The great early publisher of the Church of the Brethren. |
| D. L. Miller | —A famous editor of the Gospel Messenger (the official magazine of the Church of the Brethren). |
| W. B. Stover | —The first missionary to India from the Church of the Brethren. |

Of the three latter individuals—Sower, Miller and Stover—much could be written as to their contributions to the church program. Christopher Sower is truly one of the most interesting persons in the history of the church. (His name first written as Christopher Sauer, or Saur, was later anglicized into Sower, thus these different spellings occur in quoted materials which follow concerning this man.)

From the biography entitled **CHRISTOPHER SOWER AND SON** by Harry A. Brandt, we read:

“Christopher Sower, Senior, was born in 1693 at Laasphe, a town of Wittgenstein, Germany. He came to America in the autumn of 1724 with his wife and three-year-old son, Christopher, Junior. They landed at Philadelphia, Pa., where in

the course of some years the elder Sower set up his famous printing press and came to merit the honor of having transplanted German printing to America. Naturally Sower has many firsts to his credit, as the printing of the first German newspaper in America (1739), the first Bible in an old world tongue (1743), and the first Reformed hymnbook (1752). A contemporary and competitor of Benjamin Franklin, Christopher Sower would probably be as well known as the latter today, but for the fact that he was German rather than English."

For an estimate of Sower's place in colonial American life this interesting description is given:

"Could you have entered any German home from New York to Georgia in 1754 and asked, "Who is Christoph Saur?"—you would have learned that in every German home the Bible, opened morning and evening, was printed in 1743 by Christoph Saur; that the sanctuary and hearth were wreathed in music from the Davidische Psalterspiel printed by Christoph Saur; that the family almanac, rich in medicinal and historic data, and containing the weather guide for the family was printed by Christoph Saur in 1739, and every year thereafter until his death in 1758, and then by his son until 1778; that the religious magazine, prized with pious ardor and read with profound appreciation, was printed by Christoph Saur; that the secular newspaper, containing all the current domestic and foreign news, linking the farm of the German with the whole wide world, was printed from 1739 by Christoph Saur; that the ink and paper used in sending letters to loved ones across the sea came from the shop of Christoph Saur, and was of his own manufacture; that the new six-plate stove, glowing in the long winter evenings with warmth and welcome, was invented and sold by Christoph Saur, that the old clock, telling the hours, the months and phases of the moon in yon corner was made by Christoph Saur."

—*Brumbaugh*, pp. 374, 375

The long sentence above indicates that the accomplishments of this second "Benjamin Franklin" have by no means been fully stated, but one can see that Sower was a most unusual leader and servant among the people of colonial America.

* * * *

Herman Pabst of Schwarzenau, Germany, helped build the sea wall at the beach in 1951.



A. W. Ross Marker (Shelter House Grill in background)



William Beery at 100 (1952)



Beery Marker (Church Music)

Ross Monument (1926)

A. W. Ross (1879-1926) was a missionary to India. He gave his life to the building of the church at Vyara, India, and then came home broken in health. Vyara is our largest congregation.

The Young People's Camp of 1926 decided to erect a monument in honor of this missionary whose death had just occurred prior to their camping period. W. B. Stover (the first missionary to India from the Church of the Brethren and whose name appears on the Mack Monument) was present to speak at the dedication service of this monument.

Neff Monument (1939)

This monument was built in honor of Mr. and Mrs. Jacob B. Neff, the former owners of the land upon which Camp Mack is located. This couple gave more in gifts of land, in materials, and in cash to the furthering of the camp than any other.

This monument is located on the shore below Deeter Cabin. The campers of the Intermediate Boys' Camp of 1939 worked on this monument and it was dedicated during their camp with the Neffs present.

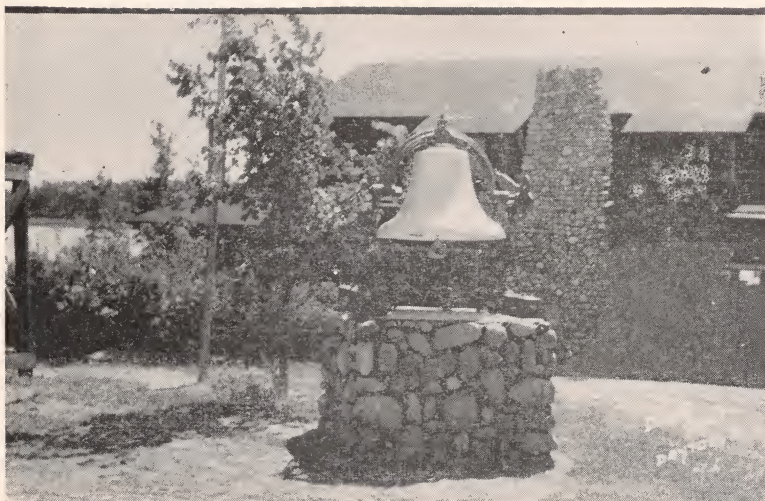
Both Mr. and Mrs. Neff are now deceased—Mrs. Neff dying in 1942 and Mr. Neff in 1947. Their two daughters, Mrs. Bertha Wehrly and Mrs. Gladys Dewart, live in their parents' home at the east entrance of the camp grounds and they are continually giving generous support to the camping project as did their parents.

Beery Marker

The Beery Marker is a tribute to music and to the most revered musician and composer of the Church of the Brethren—William Beery (1852-). Mr. Beery resides at Elgin, Illinois, where on April 8th of this year (1955) he celebrated his one hundred third birthday.

Considering the many notable contributions he has made to the music of the church throughout his long life, the following statement is most true :

"The story of the progress of Brethren music from the middle of the nineteenth century to the middle of the twentieth is gathered up in the fabric of his years. Brother Beery helped mightily to produce a harvest of hymnody in the Church



Vesper Bell (Solomon's Creek)



Murray Mound

of the Brethren and his influence, both personal and musical, will go on to inspire in the future as it has in the past."

—*Builders of the Church of the Brethren in Our Century*

Mr. Beery has been a great supporter of Camp Mack and, in spite of his very old age, made an annual trip to the Camp every summer. He was present in June, 1952, and appeared before a mass meeting of 1600 people to lead them in singing of some of his famous hymns.

Winger Fireplace (1948)

Large, attractive fireplaces are found in Deeter Cabin, Sarah Major Hall, Becker Lodge, and the Ulrich House. It is only in the latter building, however, that the fireplace is given historical significance.

Here we see the name "Winger" upon the indoor chimney, honoring two brothers, Otho (1877-1946) and Oscar (1891-1947) Winger. Both men were outstanding churchmen and particularly active in the administration of Manchester College (North Manchester, Indiana). Otho served as president of that institution from 1911 to 1941, with Oscar working by his side many of those years as a professor and field man.

Mrs. Lawrence W. Shultz, wife of the camp manager, is a sister of these men.

MURRAY MOUND (Outdoor Theater) 1930

Samuel Murray was an evangelist and church builder of Middle Indiana from 1840-1900. He was born April 1, 1806, and died March 31, 1906. His ambition was to live and preach on his one hundredth birthday, but as his death date indicates, he died just one day before he would have been one hundred years of age. Murray was particularly active in the Pipe Creek (near Peru, Indiana), Andrews (Andrews, Indiana) and Salamonie (Lancaster, Indiana) congregations.

This outdoor theater, named for Samuel Murray, was landscaped upon a slope of a hillside facing westward towards Lake Wawbee. It is an area of seventy by one hundred feet enclosed by shrubbery of lilac, spiraea, and privet. At the foot of the slope is a stage level with stone steps for choir and dramatic performances.

Since this addition to the camp in 1930, Murray Mound has been greatly used for outdoor assemblies, play productions, etc.



PANEL ONE

The Church of the Brethren in Germany 1708-1729
 From the Mural History of the Church of the Brethren in twelve panels mounted in Quinter-Miller Auditorium at Camp Alexander Mack, Milford, Indiana.

Group One—Mack with others studying the New Testament in Schwarzenau.

Group Two—Mack is baptizing in the river Eder at Schwarzenau.

Group Three—Two ships bring the Brethren to America in 1719 and 1729. Mack stands with his sons waiting on the second ship.

The Camp Murals

The most outstanding reference and portrayal of church history of the camp grounds will be found in a collection of twelve huge murals.

The 1944 Youth Camp launched upon a project to have the history of the Church of the Brethren illustrated through painting. An artist, Medford D. Neher, a Brethren minister, accepted this task and for five years was busy at work with this large order. They were dedicated in June, 1950.

Upon their completion in 1949, these murals were hung in the Quinter-Miller Auditorium. In these twelve mural panels, averaging five feet six inches by fifteen feet in dimensions, the artist has attempted to show the origin, persecution, migrations, development, westward movement, publications, education, missions, and service program of the Church of the Brethren. It is believed that this is the first picture of the entire history and development of any Christian denomination.

For some time it was a desire of the Camp Mack board of directors and other individuals to publish a book containing colored photographs of these panels and an explanation of the historical data portrayed by each. This desire at last became a reality as such a book was prepared and released in 1953, entitled, A MURAL HISTORY OF THE CHURCH OF THE BRETHREN. It was the privilege of L. W. Shultz to write the account. Over 6,000 copies have been distributed.

Camp Mack is indeed proud to be the owner of such a collection and many individuals visit Camp Mack each year for the sole purpose of viewing and studying these paintings. And with the assistance of this newly published book, these murals will surely prove invaluable in keeping the history of our Church alive in the hearts and minds of the youth of the future.

* * * *

The two pulpits in the auditorium were made from the large pulpit secured from the Pleasant Chapel church by Floyd Schuder of Milford.

* * * *

The four directions stone pillar in front of Becker Lodge has stones from Linz, Austria; Fontainebleu, France; The Jungfrau mountain, Switzerland; Naples, Italy; and Berchtesgaden (Hitler's house), Germany.



Twelve Cabins for Girls

Silhouettes Clue (1934 Youth Leaders) see page 60

J. Clyde Forney, Ruth Ross, Russell West, O. W. Neher, Russell Sherman, Dewitt Miller, Agnes Kessler, Bob Tully, R. C. Wenger, Sadie Wampler, T. G. Weaver, H. R. White, Genevieve Rarick, Joe Van Dyke, Perry Huffaker.

Camp Cottages

Bethel Cottage, built by the Shultz family in 1927, was purchased by the camp in 1949. Bethesda Cottage, built by B. F. and Sadie Wampler in 1927, was sold to the camp in 1941. Lur-O-Wabee Cottage, built by Russell Sherman, was sold to the camp in 1955. These cottages are used for the housing of leaders and their families during the camps and for rent to others when not in use by the camps in session. A very reasonable rental fee is charged per week when rented.

* * * *

Northern Indiana district conferences have been held at Camp Mack fifteen consecutive years, 1941-1955.

CHAPTER III

Other Events in the Development Program of Camp Mack

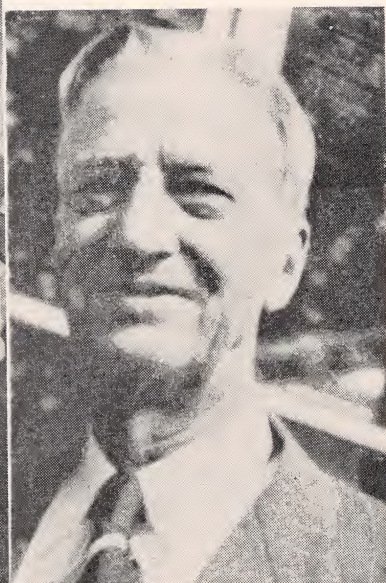
In the previous chapter attention has been given to the building program of Camp Mack as it has portrayed church history. Although this covers a great deal of the physical development of the camp grounds, there are still other phases of the building program without such historical emphasis which should be described so as to present a more complete picture of Camp Mack.

Cabins for the Campers (1925-1953)

The year of 1925 was truly one of building, for not only were the major buildings of Deeter Cabin and Sarah Major Hall constructed, but also twelve cabins for the housing of campers. These cabins were gifts from Brethren churches and each congregation decided upon the name of their cabin as follows:

Four Folders Cabin—Pine Creek Church (No. Liberty, Ind.)
Room 4 U Cabin—Manchester Church (No. Manchester, Ind.)
Good Will Cabin—Flora Church (Flora, Ind.)
Bida-A-Wee Cabin—Union Center Church (Nappanee, Ind.)
Invincible Cabin—Fort Wayne Church (Ft. Wayne, Ind.)
Rest E-Z Cabin—Baugo Church (Baugo, Ind.)
Live Wire Cabin—Anderson Church (Anderson, Ind.)
Van Winkle Cabin—No. Liberty Church (No. Liberty, Ind.)
Valley Inn Cabin—Elkhart Valley Church (near Goshen, Ind.)
Sunny Dale Cabin—Manchester Church (North Manchester)
Bender's Haven Cabin—South Bend Church (South Bend)
Adelphian Cabin—Goshen City Church (Goshen, Ind.)

These cabins are uniform in size, sixteen by twenty feet, and contain six double-deck bunks. The congregations who built them still continue to look after the equipment of these cabins, making them pleasant sleeping quarters for campers.



Medford D. Neher—Painting Murals G. A. Cassel ("Art")—N. E. Ohio Friend

To Zebedee

I need your sons
 To fish for me;
 To cast my nets
 Into the sea.
 Give me their wills
 Bound up in you,
 Give them a bigger task to do.
 No longer shall
 They bear to you
 Spoil wrested from
 The waters blue.
 But turning from
 The water's lure,
 In harder ways
 They shall endure.
 I ask your sons
 To leave this sea,
 To walk new paths,
 To follow me.
 What is your answer
 Zebedee?—*Joe Van Dyke*

Originally, six of these cabins were used for girl campers and the other six for boy campers. However, with the increase in camp enrollments, it was soon necessary to use all twelve cabins for girls and these cabins were then rearranged into two lines as shown on the sketch of the camp grounds on page 118.

New cabins were built for the boys east of the camp road. Four of these went up in the year 1939 and were the gifts of the Young People's Departments of four Brethren districts. These cabins were also given names by their donors:

Skookum Cabin—Young People of Middle Indiana District

Cassel Cabin—Young People of Northeastern Ohio District

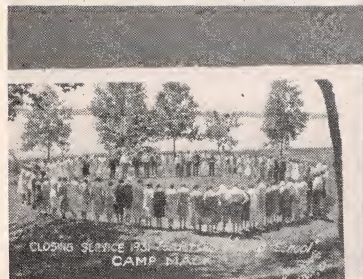
Dickey Cabin—Young People of Northwestern Ohio District

Teeter Cabin—Young People of Southern Indiana District

The following year another boys' cabin was added and was named Appleman Cabin. Records list this donor as "a friend." And in 1946 the Antioch Cabin and Northern Lights Cabin were constructed; the former contributed by the Antioch Church (near Muncie, Indiana), and the latter by the Northern Indiana Young People's Department. Skookum Cabin was named in honor of L. W. Shultz whose Indian name, given to him by the campers in 1925, is Skookum-killikum. Cassel cabin was named in honor of George Arthur Cassel, of Ashland, Ohio. Northwestern Ohio youth named the Dickey Cabin after that grand old man, L. H. Dickey, of Fostoria. Teeter Cabin bears the name of Lewis W. Teeter of Hagerstown, Ind. Appleman Cabin was donated by Ivan Syler in honor of his pastor, John Appleman, of Plymouth, Ind.

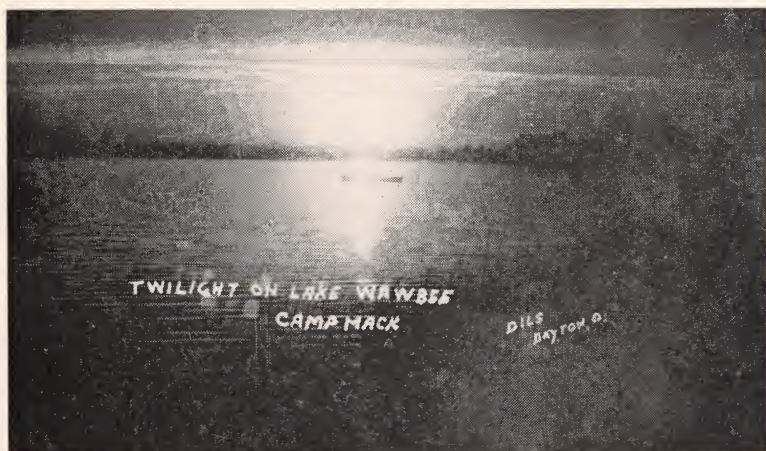
Two more cabins were added in the boys' section in 1953—Progress given by the Progress class of Antioch Church, So. Ind. Neff Cabin given by Dr. Noble and Mrs. Ida Neff of Milford, Ind.

These cabins, although the same size as the girls' cabins, vary a bit in arrangement and contain seven double-deck bunks, thus these nine cabins provide sleeping facilities for one hundred twenty-six boys.



Council Fire
Farewell Circle

Vespers
Commencement



"By the side of Limpid Waters, Is our Camp Wawbee."

Vesper Hill—1928

At the sound of the vesper bell and while hymns are played upon the camp chimes, campers quietly assemble on Vesper Hill to view the beautiful sunsets on Lake Wawbee. Here each evening they witness the impressive and unforgettable vesper services that are a regular part of Camp Mack.

The building of Vesper Hill was accomplished in the year of 1928 with J. Clyde Forney (South Bend, Indiana) and S. L. Cover (Roann, Indiana) in charge. The stone pulpit was constructed by James Reber, Galen Wenger (both of North Manchester, Indiana), and L. W. Shultz (Camp Manager).

In 1947 the Vesper Hill capacity was doubled and steps were cemented for each row of seats.

Council Fire Circle (1925)

One of the most enjoyable and popular activities of the camp's schedule is that of the campfire service. Campers, both young and old, delight in carrying out the old customs of the Indians of gathering around the council circle for song and story.

Fred Replogle (a leader from Chicago, Illinois) was instrumental in designing this council circle in the year 1925.

Almost weekly for many summers, Mr. and Mrs. Shultz dressed in Indian costumes (see picture on page 94) and presented a program in song and story at one of the campfires based upon Indian life as it might have been years ago on the shores of Lake Wawbee.

Wawbee Monument (1926)

In speaking of Indian life of long ago, we know that our lake was named after the old Indian Chief Waw Wa See. Although this lake was the original home of this chief, a larger lake at Syracuse, Indiana, now bears his name, as the Government moved him to that location. Our lake was then given his nickname "Wawbee" which means "half-moon."

The Intermediate Boys' Camp of 1926 were interested in learning more about this Indian Chief and erected a monument in his honor during their camping week.

Jacob's Well and Lunch Room (1940)

Four flowing wells have been discovered on the Camp grounds. This has, indeed, been a great aid for providing drinking water at various places over the campus.



Melvin D. Neff and Wife—Donors of Camp Farm, 1945



Jacob's Well and Lunch Room

"Lives of great men all remind us
We can make our lives sublime."
—Longfellow

Near Quinter-Miller Auditorium a tall attractive stone structure was built above the flowing well there, and it was named Jacob's Well in honor of both the character Jacob of the Bible and for Jacob B. Neff, the man on whose farm Camp Mack was located.

Directly behind Jacob's Well a lunch room was also constructed that same year. As Quinter-Miller is quite a little distance from the eating facilities of Becker Lodge, it was desirable to have a place near the auditorium where refreshments and light lunches could be served to people attending various conferences there. This lunch counter is operated only for special occasions and is not a part of the usual camp program.

Camp Farm

In 1945 Mr. and Mrs. M. D. Neff of New Paris deeded their farm (approximately 140 acres) which cornered the camp grounds to the northwest, to the camp. This was partially a gift and has served during the years as a means of isolation. There is also a rather dense woods on the farm nearest to the camp grounds. This farm has been operated during these ten years by the camp and has been a successful venture. Families who have helped as farm operators are Perry Hoover and wife now in Girard, Illinois, Hugh Custer and family now living at Uniondale, Indiana, and Delbert Moneyheffer and family who are now on the farm.

Shelter House and Picnic Grounds (1942)

A camping week is not complete without one special picnic. For many years it was a tradition for the campers to hike around the lake to the camp woods. As the number of campers increased many expressed the desire that the group remain at the camp for the picnic. The situation was remedied very well by finding a suitable place for picnic grounds on the camp ground itself and the spot chosen was conveniently located not too far from the kitchen of Becker Lodge, making it easy to transport large quantities of food.

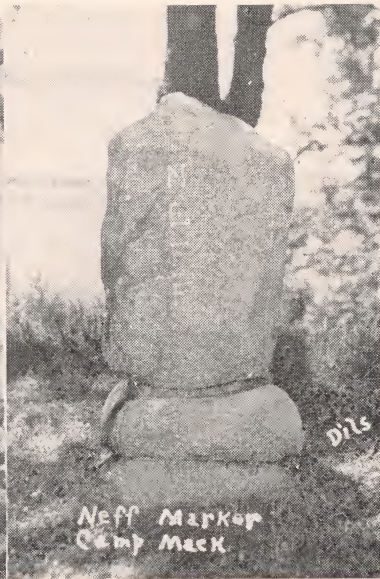
On the picnic grounds a shelter house with a large grill was constructed in 1942. Since then it has been the scene of many a picnic gathering. Besides the usage it receives from the regular camps of the season, many church or family groups request to use these facilities for various social occasions.



Shultz Chapel



John and Lorna Miller
First Wedding in the Chapel, 1948
Head Carpenter—Chapel and Ulrich House



In honor of
Jacob Neff and wife

Public Address System (1936)

One of the most useful additions to the Camp is the public address system which was donated and personally installed by Henry Torrence of Toledo, Ohio, in 1936.

Camp life today literally revolves around this public address system, for over it announcements can be made all over the grounds for the campers in general, or calls can be made to quickly summon individuals for special duties or emergencies.

It became a tradition at Camp Mack for someone to sing Brahms' "Lullaby" over the microphone at night when lights are out. When weather conditions are just right, the residents of Milford (two and one-half miles away) report that they too are soothed to sleep along with the campers.

It would now seem almost impossible to conduct a camp program without this splendid gift of Mr. Torrence, and to him Camp Mack will ever be grateful.

Stone Chapel (1948)

The Stone Chapel is the most recent of Camp Mack's buildings. The board of directors decided the name should be the Shultz Memorial Chapel.

The Chapel is twenty by forty feet and seats about ninety people. The seats themselves came from the Ogans Creek Church (southeast of North Manchester, Indiana, which was abandoned and the building torn down in 1932).

It is interesting to recall that these windows were also the gifts of John Worthman (Fort Wayne, Indiana) and from W. E. West (Mount Morris, Illinois) which had been stored since the building of Quinter-Miller Auditorium.

An outstanding and unusual feature of the chapel is the front of the building which consists entirely of one immense picture window which contains no glass at all, but merely opens to reveal a beautiful view of Lake Wawbee.

This chapel is used as a place for private devotions and group worship and has been the scene of lovely weddings.

Camp Curricula

Nature Contacts

Hikes, Observation, Projects.

Stars.

Trees, their Leaves, Bark, Grain.

Flowers.

Birds and Insects.

Stones.

Reptiles and Fish.

Close Personality Contacts

Leaders, Counselors, Campers.

Making Acquaintance

Cabin Groups, Games, Classes, Tables, Persons.

Meditation

Personal Meditation, Morning Watch, Vespers.

Recreation

Swimming, Boating, Tennis, Field Games, Social
Hours, Parties.

Work

Camp Projects.

Beauty

Sunsets, Pictures, Music, Architecture.

Philosophy of Life—Love.

Courses

Interest Studies—Music, Life Saving, Crafts.

Cultural Courses—Drama, Art, Poetry.

Church Courses—History, Biography, Mission
Doctrines.

Techniques—Worship, Teaching, Projects.

Bible Courses.

Training Courses.

CHAPTER IV

The Educational Program of Camp Alexander Mack for the Church of the Brethren

While the building program has taken many years of toil and careful planning, likewise, the educational program of Camp Mack has undergone many stages of development. This development has been constantly observed and guided by the Camp's Education Committee.

Today, in contrast with the first camping season of 1925 when only one camp (a five-day Young People's Conference) took place, Camp Mack now offers quite an elaborate schedule of camping events suitable for almost every individual in the churches regardless of age. Special attention has been given to the development of camps that correspond with the three main departments of youth in the Sunday Schools. These departments are: (1) The Juniors (children nine, ten, and eleven years of age), (2) the Intermediates (boys and girls twelve, thirteen, and fourteen years of age), and (3) the Young People (beginning at the age of fifteen and extending through the college age). But, in addition, attention has also been given to the adults of the church and a camping program is offered to them in the Leadership Training School Camp, the Laymen's Fellowship Camp, and, for a short while, the Music Camp.

In this chapter a discussion of the various kinds of Brethren camps will be presented. Factors presented will be: the need for each particular kind of camp, the length of the camping periods, the attendance of campers over the years, a listing of the type of courses offered, an illustration of a typical daily schedule, and the names of the individuals who have served as the camp deans for these camps.

The material presented here has been gathered from many places in the "Wawbee Waves," the camp newspaper, issues of which have been compiled into bound volumes for records of past seasons. Also, in the minutes of the board of directors



Dramatics, Council Fire, Vespers, and Morning Watch



Juniors at Play

various decisions have been found in regards to improvements for these camps, these improvements having been recommended to the board by the education committee.

While this present educational program may appear quite complete and well organized, it is far from being in any final stage of development. The education committee realizes the importance of constant examination and revision of this program, for Camp Mack will be attractive to campers only as it provides an adequate program, and it will be successful as an institution of Christian education only as it seeks to meet the growing needs of the Church of the Brethren.

CURRICULUM CYCLE EMPHASES

(Adopted in 1954 for All Camps)

Our Relationships (*Right Relations means Christianity*)

God and His *World*—Nature, Out of Doors with God, Finding Him.

God and His *Word*—His Son, Jesus, and Others, We Work with God.

God and His *Will*—One's Self-realization, God's Plan for Life.

CURRICULUM (The courses run in a meet of athletes)

I. Principles to be used—

Adapted; graded; of value, in proportion; church centered; meeting human needs; long range.

II. Areas and Fields—(A 24 hour day)

What We Do	Where	Special Activities	Committees
Eating	Dining Room	Music	Dining Room
Sleep	Cabins	Worship	Inspection
Play	Playground	Crafts	Recreation
Study	Rooms	Nature Study	Morning Watch
Meditation	Alone	Drama	Vespers
Work	Chores	Photography	Camp Fire
Worship	M. Watch	Camp Paper	Wawbee Waves
Leisure	Grounds	Leisure	Recreation
Think	Classes		Banquet
Swim	Beach		Boating
Boating			Talent Night
			Project



Camp Leaders



An Address on Vesper Hill

Young People's Camp

As stated before in this writing, the original purpose of the building of Camp Mack was to provide a permanent meeting place for the Young People's Conferences of the Midwest. In 1925 a group of one hundred and thirty campers gathered on the Camp Mack grounds for their first camp-conference which was a five-day period.

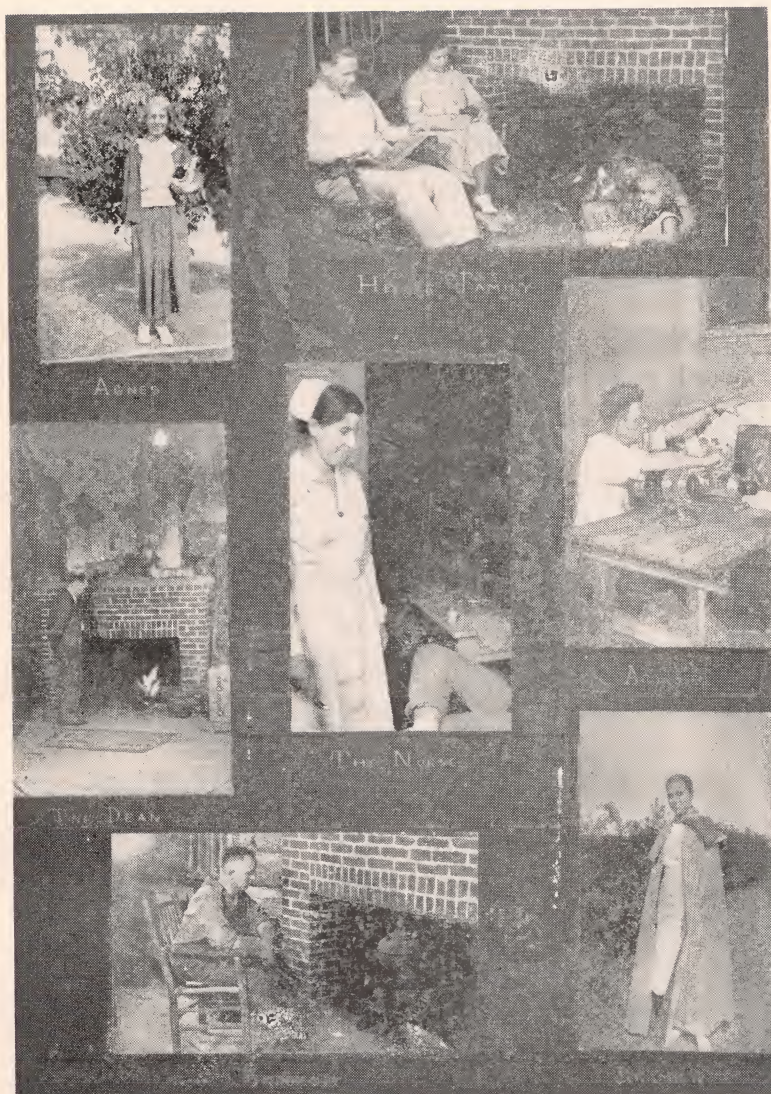
The Young People's Camp (no longer known as a Conference) has been held every summer since then. It is usually scheduled in the month of August, two or three weeks ahead of the opening of high schools and colleges. This was found to be the ideal time as many campers could arrange to include a week of camping between a summer job and the beginning of school.

Over the years various camp lengths have been tried. In the early years many of these camping periods were quite long—ten, twelve, and sometimes fourteen days in length. However, the seven-day period has been used and found more satisfactory as it requires less time of the camper and also permits more events to be scheduled during the summer season.

Attendance

The attendance chart (page 119) shows that there has always been an excellent response to this camp. An interesting point to note is that the attendance numbers leaped so high during the years 1944-1946 that the board of directors decided to schedule two separate youth camps for the next season, designating one week as Senior Youth Camp (for campers ages fifteen to seventeen years) and the second week as Older Youth Camp (for campers eighteen years of age and older). The campers were very much in agreement with this change, not only because it would relieve the crowded housing situation, but it would lessen the variation of age among the campers.

As the attendance chart shows, by the two figures for these years, this plan proved very successful for the first year (1947), but during the next three years the Older Youth Camp dropped down to practically nothing. As the Senior Youth Camp also showed some decline, the Board of Directors moved to combine the groups again into one camp for the season of 1951. In 1952 two hundred and twenty-six campers were present at this camp;



Can You Name These People?

however, an examination of the enrollment cards shows that over three-fourths of these campers were of high school age, indicating that the college-age young people are not finding it possible to take in much camping these days.

Listing of Courses Offered

Many courses have been offered to the young people over the years. A listing which covers most of these types of courses is as follows:

Foreign Missions	Dating, Courtship,
Life of Jesus	and Marriage
The Bible and Its Message	Religious Drama
Church History	Nature Study
The Prophets	First Aid
Handles to God	Life Saving Classes
Daring to Live	Wood Crafts
Developing the Devotional Life	Art Handicrafts
Peace	Visual Aids
Race Relationships	Speech
Hymn Appreciation	Camp Newspaper
Vocational Ideals and Guidance	Choir
Orchestra	

A Typical Daily Schedule

6:30	Rising and Dip in the Lake
7:00	Morning Watch
7:30	Breakfast
8:15	First period class
9:15	Second period class
10:15	Forum (everyone)
11:00	Third period class
12:00	Dinner
1:00	Rest
1:30	Special Interest Groups
2:30	Recreation
3:30	Swimming and Boating
5:30	Supper
7:15	Vespers
8:00	Camp Fire or Evening Program
9:45	Meditation in Cabins
10:00	Taps



Camp Leader Silhouettes. (Names—left to right on page 42)

Deans Who Have Served

Just as a school must have a principal, any camp must have a Dean to appoint committees, to select teachers, and to direct the educational program of the camping period. These Deans (ministers or outstanding workers in the Church) are selected by the board of directors and serve varying lengths of time.

Individuals who have accepted this responsibility for the Young People's Camps are:

C. H. Shamberger (Elgin, Illinois)—1925-1929
 Dan West (Elgin, Illinois)—1930-1933
 J. C. Forney (South Bend, Indiana)—1934
 Russell G. West (Indianapolis, Indiana)—1935-1936
 Edgar Diehm (Youngstown, Ohio)—1937-1939
 Fred Hollinghead (Monticello, Indiana)—1940-1943
 Galen Lehman (Huntington, Indiana)—1944-1947
 T. G. Weaver (North Manchester, Indiana)—1948
 Jay J. Johnson (Monticello, Indiana)—1948, 1950
 Arlo Gump (Garrett, Indiana)—1947, 1949, 1951
 Merlin Cassell (Plymouth, Indiana)—1949-1951
 Lester Young (Warsaw, Indiana)—1952, 1954
 Dayton Kreider (Elkhart)—1955

Moonlight on the Water

Moonlight on the water,
 Night is waiting near,
 One lone star above me,
 Quiet everywhere.
 Lake Wawbee is calling,
 "Come and follow me,"
 God's great love is hovering
 Over Lake Wawbee.

—*Louise Grossnickle*

There's a Warm Spot

There's a warm spot in my heart for Lake Wawbee,
 And for the ideals and the friendships we form there.
 And wherever I may roam, if at college or at home,
 There's a warm spot in my heart for Lake Wawbee.

In God's great big out-doors on Lake Wawbee
 Where we love to study nature's harmony,
 Every day and every hour
 We can see God's wondrous power
 In the lake, the sky, the flowers on our Wawbee.
 —*Campers and Mrs. L. W. Shultz*



Volley Ball



Intermediate Boys Boating

Intermediate Camps

Leaders of the Church and the board of directors at once realized that not only the young people of the churches would benefit by a camping program, but also the boys and girls of ages twelve to fourteen years, known as the intermediates. Thus plans were made for the second season at Camp Mack (1926) to have two additional camping periods—an Intermediate Girls' Camp and an Intermediate Boys' Camp. These camps proved most successful and have been conducted each season since 1926. Although the number of days of these camps have varied in the early years, these camps are now one week in length.

Attendance

The camper enrollments for these two camps has been very steady. As a rule the girls have averaged slightly higher attendance records over the boys. See attendance chart.

A Listing of Courses Offered at Boys' and Girls' Camps

Story of Our Church	Charm Chats
Women of the Bible	Hymn Appreciation
Pathways to God	Learning to Lead Singing
Early Christian Women	Girls Service Projects
God's World and Its Beginning	Nature Study
Girls of India or Africa	First Aid
Creative Living	Life Saving Classes
Planning Worship Programs	Crafts
Christ in our Social Lives	Religious Drama
Your Life and Your Church	Orchestra
Appreciation of our Church	Photography
Understanding the	Life Saving Classes
Christian Life	First Aid
Bible Lessons for Boys	Nature Study
Christians All!	Hymn Appreciation
How Old Am I?	Chorus
How to Settle Disputes	Orchestra
Our Mission Challenge	Leather and Lace Work
Our Service Program	Wood Crafts
Problems of Growing Up	Camp Newspaper
Race Relationships	

A Typical Daily Schedule for Girls' Camp

6:15	Recorded Music over P. A. System
6:30	Rising Bell



Intermediate Girl Campers and Leaders

"My lasting impressions of Camp are: The silence of the morning watch; the vespers on the hillside; the singing and talks at Camp fire; the talent night; and most of all the lectures of Warren D. Bowman."

—Alice Mae Reed, Muskegon, Mich.

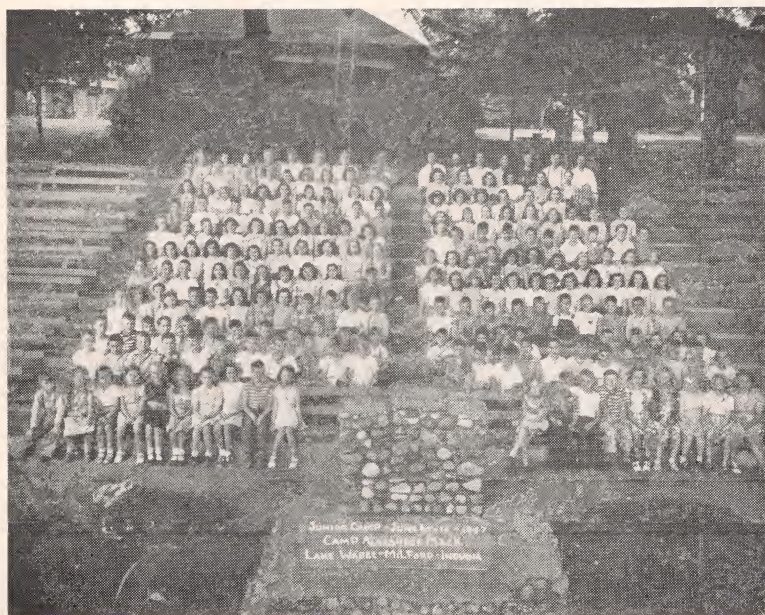
7:30	Morning Watch	1:00	Rest
8:15	Cabin Clean-Up	2:45	Special Interest
8:30	Class Period I	2:00	Special Interest
9:15	Class Period II	3:30	Swimming and Boating
10:00	Class Period III	5:30	Supper
10:50	Morning Swim	7:15	Vespers
11:30	Assembly	8:00	Camp Fire
12:00	Dinner	9:15	Cabin Devotions
		9:30	Lights out

Deans Who Have Served for the Girls' Camps

Ollie Heaston Eberly (Huntington, Indiana)—1926-1929
 Georgia Replogle (Chicago, Illinois)—1930-1932
 Ruth Barwick (North Manchester, Ind.)—1933-1936
 Opal Brinson (Muncie, Indiana)—1937-1938
 Gletha Mae Noffsinger (No. Manchester, Ind.) 1939-1942
 Marcea Friend (North Manchester, Indiana)—1943
 Mary Warstler Ober (Goshen, Indiana)—1944-1947
 Treva Carpenter Kintner (Goshen, Indiana)—1948
 Mrs. Van B. Wright (Fort Wayne, Indiana)—1949
 Zalma Weaver (Huntington, Indiana)—1950
 Olive Stinebaugh (Wabash, Indiana)—1951
 Ruth Hilbert (Hagerstown, Indiana)—1952
 Lucille Custer (North Manchester, Indiana)—1953, 1955

Deans Who Have Served for the Boys' Camps

Fred Replogle (Chicago, Illinois)—1926-1927
 Perry Rohrer (Chicago, Illinois)—1928-1930
 Mark Shellhass (Pleasant Hill, Ohio)—1931-1933
 Harmon Bjorklund (N. Manchester, Ind.)—1934
 Paul Kendall (Sharpsville, Indiana)—1935-1938
 Eldon Evans (New Paris, Indiana)—1939
 Allen Weldy (Elkhart, Indiana)—1940
 Arlo Gump (Garrett, Indiana)—1941-1944
 Clarence Sink (Flora, Indiana)—1945-1946
 Robert Byerly (Kokomo, Indiana)—1947-1950
 Eugene Gnagy (Fort Wayne, Indiana)—1951
 Harold Miller (Bourbon, Indiana)—1952-1953
 John D. Mishler—1954
 Glenn Kinsel—1955



Juniors 1947



Leaders of Juniors

Junior Camp

During the years of 1934 to 1936 Junior children of the church (ages nine to eleven) had been included in the Leadership Training School Camp so that a laboratory school might be conducted. This arrangement made it convenient for parents to bring their families to camp and spend the entire week here. It should be added that activities were also planned for the younger children who were brought.

Camp leaders were overwhelmed by the enthusiasm and interest of the Junior-age children, and it was suggested that a separate camp be sponsored for them. This need was especially felt in light of the many other organizations who were now providing camping experiences for these young children. If the church was to get the first loyalties of their children, it must likewise make camp life available to them.

Attendance

The first Junior Camp was held in 1937 with forty children present. Since that time the growth of this camp has been astonishing. Caring for younger children is naturally a greater responsibility and more adult leaders and counselors must be had. In 1944 when the attendance reached the number of four hundred and sixteen campers, the board of directors saw that they must at once provide two separate weeks for Junior Camps. As nearly half of the enrollment of the Junior Camp were children from the northern part of Indiana, a week was designated as the Northern Indiana Junior Camp, and a second week as the Other Districts Junior Camp (for Middle and Southern Indiana Districts and the other States). From 1945 until 1952 Camp Mack has had these two sets of Junior Camps each season. Each year since 1953 three Junior Camps have been held.

The years of 1948 and 1949 show a decided decline in the attendance numbers. This was the result of experimenting with the age limitations. Because the groups were still extremely large for this age, making it very difficult to conduct an ideal camping program, the board of directors raised the age requirements to that of ten and eleven years, excluding the nine-year olds.

This action did cut the size of the camps, but it also created much unhappiness among the children of the churches as many



Campers in the Dining Hall



Camp Chores—DISHES

had their hearts set on going to Junior Camp just as soon as they reached that ninth birthday. So great was their expression of disappointment that the board of directors reconsidered the matter and in 1950 the nine-year-olds were invited to join the Junior Camps again.

A Typical Daily Schedule for Junior Camp

6:30	Rising
6:35	Morning Dip (Optional)
7:30	Breakfast
9:00	Class I
9:35	Class II
10:10	Class III
10:45	Swimming
11:20	Lounge in Cabins
12:00	Dinner
1:00	Rest in Bed
1:30	Assembly
2:00	Class IV
2:30	Special Interest Groups
3:20	Swimming and Boating
4:30	Free Time
5:30	Supper
7:13	Vespers
7:45	Camp Fire or Evening Program
8:45	Cabin Devotions
9:00	Lights Out and Lullaby

Listing of Courses Offered at Junior Camp

Stories of Jesus	
Stories of the Old Testament	
Ten Commandments and What They Mean	
Learning to Pray	
Missions	
Learning to Know God	
Helping in our Homes	
Out of Doors with God	
We Work with God	
Learning to Live Together	
First Aid	
Crafts	Choir
Nature Study	Camp Newspaper



Scenes by Becker Lodge



Fireplace
Office
(Goldie Stump)

Nurse on Duty
Store
(Jane Neff)

Deans Who Have Served for the Junior Camps

Mrs. Paul Halladay (No. Manchester, Ind.)—1937-1938
Lawrence Deardorff (Kokomo, Indiana)—1939-1940
Lester Young (Warsaw, Indiana)—1941-1942
Garland Borden (Huntington, Indiana)—1943-1950
Samuel Longenecker (Nappanee, Indiana)—1950-1951
Mrs. Mildred Fulton (Huntington, Indiana)—1951-
Ruth Hilbert (Hagerstown, Indiana)—1952
Herbert Fisher (Nappanee, Indiana)—1952-1953
Richard Speicher (Kokomo, Indiana)—1953
Glen Crago (Marion, Indiana)—1953
Wayne Lawson (Monticello, Indiana)—1954
Esther Winger (Marion, Indiana)—1954
Roy Richey (Argos, Indiana)—1954, 1955
Conrad Snively (Huntington, Indiana)—1955
William Eberly (North Manchester, Indiana)—1955

Leadership Training School Camp

One of the finest services Camp Mack has given to the congregations of the church has been the conducting of a training school for all church leaders. This camp was set up co-operatively by the General Board of Religious Education, General Ministerial Board, and the Camp Mack Board of Directors, and has taken place every summer season since 1926.

A sufficient variety of courses is offered to insure something of interest and value for old and young, ministers and laity. Many have found this a profitable way to spend their vacations at a minimum of expense, but with ample opportunity for rich fellowship and personal growth. Outstanding religious leaders from all over the nation are secured to make up the faculty for this camp, thus making the school a most worthwhile experience for both ministers and members of their congregations.

* * * *

"Camp Mack did wonders for our little boy and we are looking forward to sending him next year. Little did I dream in 1923 and 1924 at Ludlow Falls and at Camp Nelson Dodd when you taught us there that I would send a son to camp with you as one of the leaders. Keep up the good work."—Mrs. Cleo Pickanue Wagoner, Chicago, Ill.



Dramatics at Camp Mack



Self Portrait by Dramatics Teacher, Mrs. Sadie I. Wampler

List of Courses Offered at Leadership Training School

A very broad and comprehensive list of subjects has been taught over the years as given below :

- The Old Testament
- The New Testament
- The Message and Program of the Christian Religion
- The Teaching Work of the Church
- The Problems of the Teacher in the Nursery Department
- A Study of Early Childhood
- Beginners Materials and Methods
- Beginners Department Administration
- Junior Materials and Methods
- Junior Department Administration
- A Study of Early Adolescence
- Intermediate Materials and Methods
- Intermediate Department Administration
- Young People's Materials and Methods
- Young People Department Administration
- Adult Materials and Methods
- Adult Department Administration
- The Curriculum of Religious Education
- The Life of Christ
- Studies in the Prophets
- Church History
- Religious Education in the Family
- Principles of Christian Service
- The Administration of Week-day Church School
- The Administration of Vacation Church School
- Story Telling in Religious Education
- Beginners' Worship
- Primaries' Worship
- Juniors' Worship
- The Minister's Relationship to his people
- The Church of the Brethren in a Power Culture
- The Local Church Program of Home and Family Life
- Preparation for Triumphant Living
- Jesus and His Teachings
- The Development of the English Bible
- The Temperance Approach for our Day
- World Missions
- Home Missions
- Life and Teachings of Paul
- Truths that Jesus Lived By



Vesper Hill (1928, 1947)



Boating

Rock Garden

Class

Boat Beach

Our Church Budget
 Parent Education
 The Care of the Parish
 Exploring the Brethren Hymnal
 Directing Congregational Singing
 Organ Playing Clinic
 Choral Clinic
 Recreation for the Church

A Typical Daily Schedule for Leadership Training School Camp

6:30	Rising Bell
7:30	Breakfast and Devotions
9:00	Forenoon classes and units
12:00	Dinner
1:30	Afternoon classes and units
4:00	Leisure, Study, and Recreation
5:30	Supper
7:15	Vespers
8:00	Evening Program
9:30	Retire to Cabins
10:00	Lights Out

Deans Who Have Served for the Leadership Training School Camp

Ezra Flory (Elgin, Illinois)—1926-1930
 Rufus D. Bowman (Chicago, Illinois)—1931-1935
 H. L. Hartsough (North Manchester, Ind.)—1936-1939
 Raymond Peters (Elgin, Illinois)—1940
 D. D. Funderburg (Elgin, Illinois)—1941
 John Metzler (Nappanee, Indiana)—1942
 Paul Kinsel (Trotwood, Indiana)—1943-1944
 T. G. Weaver (North Manchester, Ind.)—1945-1947
 Jeff H. Mathis (North Manchester, Indiana)—1948-1950
 Galen E. Lehman (Huntington, Indiana)—1951-1953

Laymen's Fellowship Camp

There was a demand on the part of some campers who had been active in the Young People's Camps but now felt they



Individual Morning Watch



Fellowship of Laymen

had graduated from these groups, to have a camp of their own. Thus, the Board of Directors set aside a week-end in the season of 1937 for these people to hold their first retreat. As this camp was intended for both young married couples and single individuals, the camp was named the Young Adult Camp.

In order to interest more people in this week-end of camping, a motion was adopted by the campers of 1946 to alter the name of the camp from Young Adult Camp to that of Laymen's Fellowship Camp. This would eliminate any age problem and open the door to any one or any family in the church who would like to spend a week-end of camping at Camp Mack with other Brethren people. This "laymen" idea has continued to the present time.

A Typical Week-end Schedule for the Laymen's Fellowship Camp

Friday Evening

5:30	Supper
7:30	Vespers
8:00	Evening Program

Saturday

6:30	Rising Bell
7:30	Breakfast
9:00	Discussion
10:00	Free Time
10:30	Discussion
12:00	Dinner
1:00	Discussion
3:00	Free Time and Recreation
5:30	Picnic

Sunday

7:00	Rising Bell
8:00	Breakfast
9:30	Sunday School
10:30	Morning Worship
12:00	Dinner
1:30	Farewell Circle



The Huffakers
The Wests



D. W. Kurtz



R. C. Wenger & Family
J. O. Winger



The Forneys

Type of Courses

As indicated in the schedule above, the class periods on Saturday are merely referred to as "Discussion." As the group is small, they meet in one group and some outstanding leader of the church (especially secured for this camp) leads the group in discussing various problems of today.

Camp Deans

The Layman's Fellowship has never had an actual dean. Instead, the campers each year elect a new committee of three individuals to make preparations for the next season's camp.

Those who have headed this camp since 1937 are:

T. G. Weaver	Clarence Shearer
Paul Sollenberger	Howard Burnett
O. B. Bosserman	Chester Connelly
Paul Stetzel	

Music Camp

Music Camp, as a special week on the season's schedule, had a short existence during the years of 1934 to 1939. This camp was designed to give instruction in church music for choristers, choir leaders, singers, organists, and other musicians of the churches. Those attending this camp found it most enjoyable and profitable.

However, the enrollment was never very large, and it was suggested that the music courses might be available to more people if they were offered in connection with the Leadership Training School. This combination was made in 1940 and has been the arrangement since then.

Deans Who Served for Music Camp

Perry Huffaker (West Milton, Ohio)—1934-1936
 A. F. Brightbill (Chicago, Illinois)—1937-1938
 Paul Halladay (North Manchester, Indiana)—1939

* * * *

"How we love this hallowed spot on Lake Wawbee
 Which reminds us oft of that blue Galilee,
 Where our Savior lived and died
 And for us was crucified.

May we always live for Him on Lake Wawbee."

—Mrs. Cora Shultz



Camp of 1938 (Auditorium Framework in Background)



The Auditorium in Use

CHAPTER V

Other Groups Who Have Used Camp Mack's Facilities

Other Groups of the Summer Season

The Brethren camps, as just discussed in the previous chapter, do not as yet fill the entire summer season. Therefore, other groups who are seeking camping facilities for their organizations are permitted to set up their camping programs at Camp Mack at various times during the season. These groups have consisted mainly of other church denominations and 4-H Clubs.

Over the years a great many of such groups have come and gone, while a few of them have continued to hold their camps here for a long period of years. The main reason for the shifting among these outside groups is that most of these organizations have always dreamed of securing a camp site of their own and have gradually found the means of doing so. But with the dropping out of any such group, there has been no difficulty in replacing that camping period with another camp, for the demand has always been constant from these outside organizations.

The 4-H Club of Huntington, Jay, and Blackford Counties can claim the longest record among these outside groups as this club came to Camp Mack 1930-1953. The 4-H Club of Elkhart and LaGrange Counties stands by with a close second as their first camping period here was in 1933.

It is interesting to note that in the case of the Evangelical United Brethren, these people have their own camp at Oakwood Park on Lake Wawasee. However, their camp is not private because of the intrusion of tourists and vacationists enjoying themselves at Lake Wawasee. Because of these problems, the Evangelical United Brethren leaders requested room on our summer schedule for their Junior Camp. Their request was granted in 1950 and they used the grounds for four years.

It is impossible to list every single group that has come



Boarding Big Four train in North
Manchester



Leaving Big Four train at road west
of Camp Mack



Camp AlexanderMack
Milford, Indiana

Manchester College Day at Camp Mack (Waiting for noon meal)

to Camp Mack for various one-day events such as reunions, picnics, or special meetings, so the complete picture is not given by any means. It should be stated that these camps have varied considerably in length, ranging anywhere from two or three-day periods to an entire week period. Most of the groups have averaged a five-day period, and in cases where the groups have been small in size, it has often been arranged for two of these groups to be on the grounds at the same time.

Year-Round Camping at Camp Mack Since 1948

For many years it has become impossible to end the camping activities with the summer season for many groups would continue to ask to use the Camp grounds as long as the weather was yet agreeable in the early fall.

This is the time of year that requests come from nearby colleges to hold special school events at Camp Mack. The three colleges—Manchester (North Manchester, Indiana), Goshen (Goshen, Indiana), and Huntington (Huntington, Indiana), have scheduled outings here annually for some time. Grace Seminary (Winona Lake, Indiana) and Earlham College (Richmond, Indiana) have also made requests for dates on the fall schedule.

During the past seven years (1949-1952) an interesting experiment of a high school camp has been carried on, started by Victor Stine (a high school teacher of Wakarusa, Indiana) as the freshman class of the Wakarusa High School is brought to Camp Mack for a three-day camping period. This camp takes place on regular school days and studies biology through field work.

The board of directors of Camp Mack have favored such usage of the camp grounds beyond the regular summer season, and in order that the camp might be available for activities throughout the entire fall, winter, and spring, the Ulrich House was constructed and equipped for year-round accommodations. Since its completion in 1948 the Ulrich House has proved an ideal place for smaller retreats and conferences and is available to almost any group any time of the week as the schedule allows. Some priority is given to Brethren groups, but, as a rule, dates are granted to those who request first.

As Camp Mack does not have a staff of workers during



Bethel Cottage (Shultz home for many years)



Early Meeting on Auditorium Stage, 1939

the winter season, it is understood that each group furnishes their own food and brings cooks to prepare the meals. Campers are also asked to bring their own bedding. The camp then charges the small fee of seventy-five cents per person for each night of lodging and 25c per day for day use only.

Thus far, this arrangement has proved very satisfactory and scarcely a week-end of the school year is not taken by some group.

The events for the year 1954-55 have been selected for listing here so as to give a complete picture of the year-round events which took place at Camp Mack during its thirty-first year of operation.

The Events of the Year October 1, 1954 - October 1, 1955

October

- Cedar Creek CBYF Retreat
- Northern Indiana CBYF Retreat
- Gideons Retreat
- Peace Group Retreat

November

- Elkhart Valley CBYF Retreat
- Yellow Creek CBYF Retreat
- Northern Indiana Youth Counselors

December

- Central Region CBYF Retreat
- Lakeville EUB Youth Retreat

January

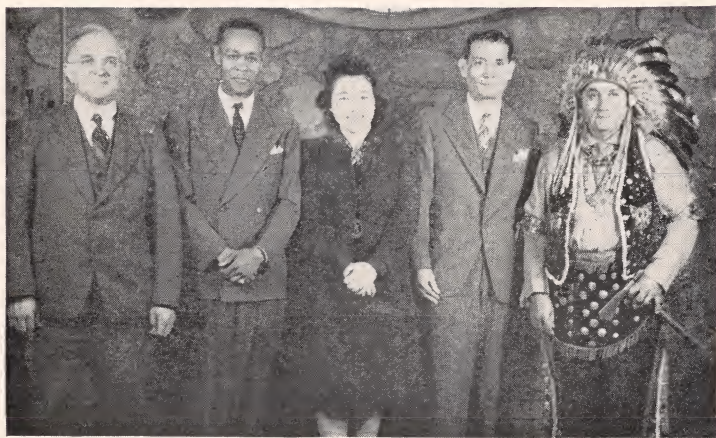
- Manchester College CBYF Retreat
- Middle Indiana CBYF Counselors
- Second South Bend CBYF Retreat
- Manchester Christian Assoc. Retreat
- Section 2 Northern Indiana CBYF Retreat

February

- South Whitley CBYF Retreat
- Section I Northern Indiana CBYF Retreat
- Manchester CBYF Retreat

March

- Central Region CBYF Retreat
- Northern Indiana CBYF Counselors Retreat



Five Races on Interracial Day

L. W. Shultz, German-American,
 John Fraser, Negro American,
 Virginia Asaka, Japanese American,
 Joe Arruza, Filipino-American,
 Clarence Godfroy, Indian American



Representatives of two races in camp at Camp Mack

New Salem CBYF Retreat
M. C. A. Retreat

April

Huntington College Choir Rehearsal
Collegiate Peace Workshop
Osceola CBYF Retreat

May

Indiana Girls Athletic Assoc.
Goshen College Outing
New Paris CBYF Retreat
Park Forest Camp Leaders' Meet
Elkhart City CBYF Outing
Fort Wayne Bible College Seniors
Andrews-Markle CBYF Retreat
Camp Work Day
Goshen College Seniors

June

Mass Meeting—National Recreation Committee C. of B.
National Camp Planners Conference
National Leaders of Youth Church of the Brethren
Maloy School Reunion
Park Forest Community Church Camp

July

Middle Indiana Juniors
So. Indiana and No. Ind. Secs. 4, 5, 6 Juniors
No. Indiana Secs. 1, 2, 3 Juniors
Intermediate Girls
Intermediate Boys
Rock Run S. S. Outing
Spring Sunday School and Church Outing
Bethany S. S. Outing
West Manchester Class

August

Leadership Training School Regional
Apostolic Christian Day
Youth Camp
Pax Workers from Europe
Metzler Family Reunion
Bowers Family Reunion



W. R. Deeter Cabin 1925



As it appeared in 1950

CPS 112 Reunion
Grange Youth Camp
Laymen's Fellowship
Swihart Family Reunion
Free Methodist Youth Camp
Hoover Family Reunion

September

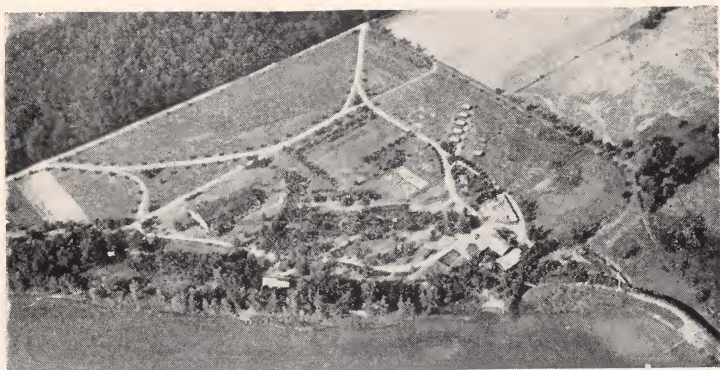
Fellowship of Reconciliation Family Camp
F. O. R. Conference
Johnson Family Reunion
National Prohibition Convention
Fort Wayne Bible College Faculty
Elkhart City CBYF Outing
Bethel Brethren Church Outing
Goshen College Freshmen Orientation
Elkhart County Home Economics Club Camp
Northern Indiana Women's Camp
Brotherhood Mutual Agents Retreat
Plymouth ME Church Youth Retreat
Manchester College Outing
Wakarusa High School Biology Class Camp
Field Men's Retreat Central Region
Manchester College Choir
Woodburn Evangelical Mennonite Retreat

Some Camp Regulations

High standards of Christian conduct are emphasized while in camp. Sunday is maintained as a day of quiet with no swimming or boating. The lake activities are limited to daylight hours as per schedule of the various camps. Smoking, drinking, dancing and carousing are not allowed. Becoming attire is also required of campers. Sufficient time also for sleep and regular hours for eating are scheduled. Safety rules for the boats and beach are made known so that danger may be avoided. The "buddy system" is used at the beach.

"These four lines express what I feel that Camp Mack has done for me:

"O Jesus, Prince of life and truth,
Beneath thy banner bright,
We dedicate our strength and youth,
To battle for the right."



Aerial View of Camp Mack (Camp Mack Letters are boys)



The Name in Stone — 1931

CHAPTER VI

Business Operations of Camp Alexander Mack

Camp Alexander Mack is a non-profit organization. The following pages will present in graphic form the receipts, disbursements, and net worth of the Camp for the years 1925-1955.

The main sources of income each year are derived from:

- (1) Donations from churches, individuals, and outside agencies interested in the camp.
- (2) Registrations from Church of the Brethren camps, other church camps and retreats, and 4-H Club Camps.
- (3) Special dining hall receipts.
- (4) Profit from the camp store.
- (5) Receipts from the usage of the Ulrich House during the winter.

The main items of expense that occur each year are:

- (1) Food.
- (2) Other administrative expenses such as light, telephone, auto expense, insurance, store supplies, office supplies, first aid supplies, etc.
- (3) Wages of camp crew. (Summer expense)
- (4) Transportation expense for the leaders of the Brethren Camps and the board of directors.
- (5) Allowance for repairs and depreciation.

The computation of the net worth since 1940 has been based upon an appraisal made by two contractors, Jacob Moneyheffer (New Paris, Indiana) and John R. Worthman (Fort Wayne, Indiana).

Conclusions

The story of Camp Mack is far from complete as recorded here. If the reader could but examine the records of the camp's past, he would see at once the impossibility of any at-



Toward Major Hall, 1934



Stone Pillars and Walls Rise 1932, 1933

tempt to present all of the many factors which have contributed to the growth of this camping project.

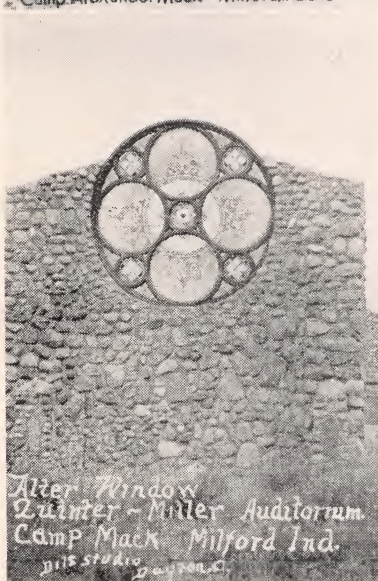
One very prominent factor to be observed, however, is that Camp Mack has been most fortunate in her leadership. Many of the original founders and early leaders are still interested and active in promoting the camp's program. Their one objective throughout all these years has been to pattern the camp's program after that of the church. By ever striving to remain a faithful servant of the church, Camp Mack has won and maintained the loyalty of the Brethren people of many congregations over the Brotherhood. This loyalty has been demonstrated time and time again by countless donations of money and labor. Camp Mack has reached its present stage of development only because of this continuous stream of gifts from individuals, church groups, and interested outside agencies. Only a very few of these gracious contributions have been mentioned in this writing.

As stated before, Camp Mack was originally intended to serve the three states—Indiana, Michigan, Ohio. This is no longer the situation as Michigan, Ohio, and Illinois now have their own camp sites. Naturally there is strong feeling expressed by these states that their campers should no longer journey to Camp Mack in Indiana but rather patronize the local Brethren camp.

The future of Camp Mack appears a very bright one. With the years of building and financial problems almost entirely in the past, the management and the board of directors can now give their undivided attention to the camp program, preparing a bigger and more effective program of Christian education. The prospect for future campers is especially good when one considers the increasing number of children of the present-day. These children of the Brethren homes will soon be entering the Junior Camps, and follow on through the Intermediate Camps, Young People's Camps, and later, the Adult Camps. Camp Mack has a great task ahead in assisting the church in the teaching of Christianity to these children. May Camp Mack meet this responsibility successfully, for the contributions it has rendered in the past, and the contributions it can offer the future, are beyond measure.



Skookum-Killikum Wabee-Ta-Quee
Camp Alexander Mack Milford, Indiana



After Window
Zuinter - Miller Auditorium
Camp Mack Milford Ind.
gilt studio

Ready for Camp Fire
Rose Window QMA



Sunset at Camp. Lake Wawbee.

Betty Marie at the Vesper Chimes
Sunset on Lake Wawbee

CHAPTER VII

Camp Traditions and Practices

Over the years there have grown up a few procedures that have come to have meaning to many campers.

On the shores of dear Lake Wawbee,
Where the gentle breeze is blowing,
By the side of limpid waters
Is our Camp Wawbee.

MORNING WATCH

“In the early dews of morning
There we meet to praise Our Father,
While the hills give back the echo
On our Lake Wawbee.”

VESPERS

“In the evening on the hillside
While the sun is slowly setting
There we sing and pray together,
In our Camp Wawbee.”

CAMP FIRE

“Round the camp-fire brightly gleaming
Meet the tribes for song and story,
While the moon looks down in splendor
On our Camp Wawbee.”

“There is rest and thot and study,
There is friendship true and tender,
There is worship morn and evening,
In our Camp Wawbee.”



Leaders and Campers at Camp Mack

CAMP LULLABY

Away back there in the years when Sarah Bates was a leader in the camp it began. When it was time for lights out she would sing Brahms Lullaby:

“Lullaby and Good Night,
 With roses bedight
 Creep into thy bed,
 There pillow thy head.
 If God wills thou shalt wake,
 When the morning doth break.
 If God wills thou shalt wake,
 When the morning doth break.

Lullaby and Good Night,
 Those tired eyes close tight,
 Bright angels are near,
 So sleep without fear.
 They will guard thee from harm
 With fair dreamlands sweet charm.
 They will guard thee from harm,
 With fair dreamlands sweet charm.”

Lullaby and Good Night, Sweet dreams campers were the closing thots of many campers at the end of a camp day in the years of camping since.

RECOGNITION SERVICES

At the close of the junior, intermediate, and youth camps it has become customary to give a certificate of recognition to those who have attended three or more years of camping in those age group camps.

THE OFFICIAL HANDCLAPPING

	1-2-3-4	1-2	1-2
	1-2-3-4	1-2	1-2
1-2-3-4	1-2-3-4	1	

Words:

I would be pure and brave and true
 I would be strong to dare and do
 So would I live; so would I love—Now.



Indian Tribes and Leaders
Robinson's Circus, 1925 (J. A. Robinson, leader)

THE INDIAN FAREWELL CIRCLE

At the close of camp the official farewell has come to be the Indian farewell done in sign language. The group proceed from the closing service single or double file and form a large circle and then in sign language give the farewell as follows:

“May the Great Spirit— (two fingers in V shape in motion in air)

Be in your heart— (right hand over the heart)

As He has been in the past— (right thumb over right shoulder)

As He is now— (both arms extended sideways)

So may He always be with you on the long trail ahead”
(Right index finger pointing upward and ahead).

SOME INDIAN LORE

Wawbee (Wabee, or Waubee) is spelled three ways.

Many years ago before 1835 Miami Indians lived in this community. To the north and west of them lived the Pottawattomies. The great chief of this area was Wawasee who lived in the woods to the south of Lake Wawbee. There his village was located with its rodeo ground, trading post, council circle and burial ground. In 1832 he with other chiefs made a treaty with the United States government and in 1834 he ceded his land to the white men. About 1835 the United States government moved him to live with his brother Papakeechee on the large Turkey Creek Lake south east of Syracuse. The large lake there then was given the name that formerly was the name of this lake. This lake's name was then changed to Wawbee which was Wawasee's nickname and means Half Moon.

Camp fire. The Indians met frequently about the camp fire. Here there were three important laws that they followed: The law of Silence, unless they had opportunity to speak or take part in the occasion; the law of Participation, where all were to do what was asked of the group to do; and the law of the Sacred Flame, which was to observe reverence of the fire and to meditate on its meaning as a symbol and gift from Manitou, the Great Spirit. When they wished to express approval they would unite in saying HOW-HOW. Disgust or no was said by using the expression WAH-WAH.



Leaders

Burton Metzler
A. F. Brightbill
Opal B. Brinson

I. W. Moomaw
Thelma Wright
Edgar Diehm

A. W. Cordier
Edward Kintner
Sadie I. Wampler

Some Indian names used during the years are :

Chief or leader—WANJI

Camper or searcher—AKITA

Seekers after friends—KOLAS

Seekers after deep inner truth—IYES

Seekers after the great heights of inspiration—ONSPES

Seekers after God, the Great Spirit—WAKANTANKAS

INDIAN NAMES

To keep the Indian tradition alive many camp leaders have been given Indian names with special recognition during the years. Some of them are as follows :

Skookum-killikum (Heap Big Friend) L. W. Shultz-1925.

Wa-bee-ta-quee (Wabee's Talented Queen) Mrs. L. W. Shultz.

How-wa-pa (Yes, No, Father) Chauncey H. Shamberger

Mudjekeewis (Fun Maker)Perry L. Rohrer

Ha-ee-non-is (Music Maker) A. F. Brightbill, P. L. Huffaker

Phis-co-ti (Philosopher and Thinker) Dan West

Minnehaha (Laughing Water) Louise Grossnickle Yum and Miriam Heestand Fabiensi

Wo-wo-ki-yo (Helper) J. Clyde Forney

Shen-an-do-ah (Falling Water) Mrs. Sadie Wampler

Wa-Be-Ma (Wabee Mother) Mrs. S. L. Cover

Nita Wabee (Leader at Wabee) Ruth Barwick

Wo-He-Lo (Work, Health, Love) Fred A. Replogle

Na-Lo-Be (Nature, Love, Beauty) Mrs. Opal Browning Brinson

Artali (Little Talented Artist) Ethel Shull

Hiawatha (Hero of Camp) Galen Wenger

Wanji (Chief or Leader) Robert Byerly

Wanji Akita (Chief of the Seekers) Jay J. Johnson

Aztec Indian Song

Conkeen, queeschah, ledesscah, ledesscah,

Umpietea, umpietah. (Repeat)

O nay pa she, O nay pie—

Toomby, toomby, toomby,

Berry, berry, besscah, beresscah, beresscah,

Umpietea, umpietah! (Repeat)

Brought from Mexico by Harmon Bjorklund



Fireplace in Becker Lodge



Mrs. Cora Shultz
Cook and Dietitian



Rosa Page Welch
Solos and Spirituals

SOME INDIAN NAMES AND MEANINGS

- Manitou—Great Spirit.
 Winona—The first daughter of the family.
 Ke-na-po-co-mo-co—Snake fish, eel (Eel River).
 Mississippi—Father of Waters.
 Nappanee—Flour, grist mill.
 Kekionga—Place of men with clipped hair (now Fort Wayne).
 Coesse—Old man. Name of a Miami chief.
 Miamis—Big men, brothers, busy beavers.
 Mi-shi-kin-oq-kwa—Little Turtle (a great Miami chieftain).
 Pottawatomies—Builders of the Fire.
 Monon—Tote or carry.
 Shishewanna—Fierce mountain lion.
 Ko-ko-mo—He goes under, the diver.
 Wakarusa—Hip deep in mud.
 Mishawaka—Country of dead trees.
 Chicago—Place of a bad smell (skunk cabbage in the river).

INDIAN NAMES ON OUR MAPS

<i>Rivers</i>	<i>Lakes</i>	<i>States</i>	<i>Cities - Towns</i>
Wabash	Michigan	Alabama	Buffalo
Kankakee	Ontario	Arizona	Kalamazoo
Mississinewa	Huron	Colorado	Kokomo
Kenapocomoco	Cayuga	Connecticut	Milwaukee
(Eel)	Chautauqua	Idaho	Muskegon
Maumee	Oneida	Illinois	Oshkosh
Majenica	Onondaga	Iowa	Ottumwa
Susquehanna	Owasco	Kansas	Pensacola
Monongahela	Saratoga	Kentucky	Pontiac
Allegheny	Tippecanoe	Massachusetts	Saginaw
Ohio	Maxinkuckee	Minnesota	Sheboygan
Missouri	Sebago	Montana	Tacoma
Salamonie	Manitou	Nebraska	Tampa
Kennebec	Winona	Dakota	Tuscaloosa
Merrimac	Oswego	Oklahoma	Utica
Chickahominy	Onekama	Utah	Waupun
Tennessee	Oshkosh	Wyoming	Wausau
Chattahoochee	Wawasee	Wisconsin	Waukegon



27 German Exchange Students in Camp 1950



A Farewell Circle

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INDIAN TRIBAL NAMES

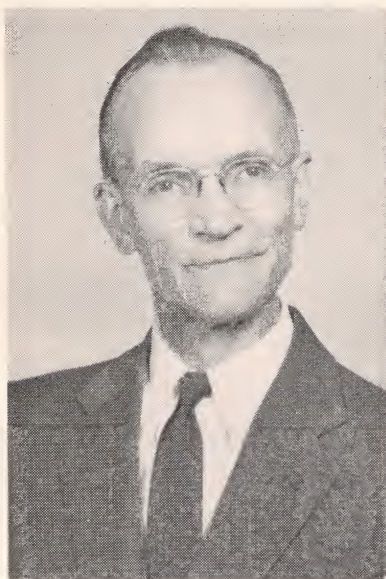
Miami	Pottawattomies	Delaware	Shawnee
Iroquois	Algonquin	Mohican	Seneca
Sioux	Blackfeet	Cheyenne	Navajo
Cherokee	Seminole	Aztec	Incas

Appendix



Board of Directors — 1937

Wenger, Shultz, Stine, Evans, Weldy, Fisher, Showalter, Townsend, Sargent
Sparklin, Kinsel, Cover, Warstler, Brinson, Neff, Prather



Ora W. Stine
Treasurer during the years—1955



R. L. Showalter
Board Member during the years—1955

Camp Directors Who Have Served

E. F. Caslow	May C. Warstler	R. V. Bollinger
Russel L. Showalter	Bill Smith	G. A. Cassell
Ora W. Stine	Joseph Fisher	Frank Ulrey
L. W. Shultz	Edgar Diehm	Marvin Clingenpeel
Clara Wine Bolinger	Eldo Miller	W. J. Heisey
Sadie I. Wampler	Wilbur Bantz	James H. Beahm
Manly Deeter	Leo Miller	Clarence Sink
Jacob Brown Neff	J. Oscar Winger	Mrs. Dan West
Melvin Neff	Roberta Guthrie	Paul Phillips
Ruth Shriver	Fern Geyer	Welton Snavelly
J. Clyde Forney	Mrs. Bertha Hunter	Joe St. John
R. C. Wenger	Mrs. T. A. Shively	Willard Powers
Moyne Landis	Howard Burnett	Don Disler
O. G. Brubaker	Lester Young	Russell Pepple
Fred A. Replogle	Russell Stout	Robert Ebey
C. H. Shamberger	Fern Price	Galen Lehman
John Eberly	George W. Phillips	Charles Vorheis
Ora Delauter	U. S. Kreider	Harold W. Miller
J. J. Anglemeyer	John Metzler	A. L. Whitmore
I. C. Paul	Fred Hollingshead	Garland Borden
Galen Sargent	Charles Zunkel	Mildred Young
H. V. Townsend	Josephine Wise	Mrs. Lyle Klotz
Glen Weimer	Martha Stinebaugh	Kenneth Long
Paul Kinsel	Florence Stombaugh	Roy Eisenhour
Roger Shively	Mary Oyler	Harold Deeter
Charles Sparklin	George U. Heeter	Samuel Longenecker
Opal B. Brinson	Olive Miller	Margaret Metzler
J. Perry Prather	Mary Eliz. Winger	J. Earl Hostetter
Burton Metzler	Mrs. Clar'ce Bowman	Mrs. Mildred Neff
T. G. Weaver	Edward Throne	Arthur Shull
E. R. Fisher	Mrs. Mary Guy	E. Paul Weaver
W. Glenn McFadden	Carol Stine	Mrs. Charles Young
Allen Weldy	Mrs. Lottie Noffsing'r	Vernon Stinebaugh
Mrs. Charles Mick	Paul Zumbrun	Richard Speicher
Mrs. S. L. Cover	Jesse D. Reber	Wayne Geisert
Eldon Evans	Paul Miller	Mrs. A. G. Purkey
Dorothy Miller	Lloyd Hilbert	Chester Connelly
Genevieve Rarick	Bruce Young	Loretta Houser
Verna Prowant	Arlo Gump	Elmer Weaver
James Barnhart	Arthur Keim	Richard Harshbarger
Gerald Bosserman	Lee R. Cory	John Hoffman



Cooks in Becker Lodge preparing food for



Hungry Juniors

Some of Those Who Have Cooked

During the years Mrs. L. W. Shultz has supervised the kitchen and dining hall and in addition served as dietitian. She has had many faithful helpers. Among them were:

Ruby Deardorf	Bessie Cooperrider	Ruth Metzger
Zeta Sands	Hilda Roberts	Ruth Heestand
Miriam Shively	Merdena Miller	Ruth Barwick
Dorothy Dilling	Margaret Geisel	Ruth Geisel
Edna Edson	Ethel Piper	Naomi Hollinger
Prudence Jackson	Hazel Eisenhour	Dorothy Jackson
Ruthanna Shultz	Lulu Netzley	Pearl Flora
Mary Kever	Ruth Dadisman	Miriam Horner
Marie Mohler	Alta Kendall	Grace Keeney
Wilbur Bollinger	Margaret Bollinger	Mrs. Dessie Kindy
Joan Kindy	Thelma Haldeman	Mrs. Sophia Yeager
Helen Yeager	Lucille Painter	Martha Liby
Margaret Hilbert	Emory Kintner	Mrs. Emory Kintner
Winfield Knechel	Harry McNary	John Bechtelheimer
Bertha Newman	Etolah Hinkle	Walter Miller
Lynn Bollinger	Grace Bollinger	Thyra Snider
Doris Pyle	Dorothy Smith	Flora Rouch
Ruby Metzger	Geneva Chamberlain	Homer Chamberlain
Mildred Stetzel	Doris Swihart	Ruth Sheets
Betty Marie Shultz	Shirley Voight	Carole Dean Shultz
Esther Hoke	Carolyn Biglow	Nettie Wentz

Some of the Life Guards Were:

Virgil Chambers	Luther Landis	James Reber
Harmon Bjorklund	Ralph Hoffman	Fred Leasure
Don Holsopple	Bob Tully	Ralph Schrock
John Regier	Paul Sanger	Carl J. Shultz
Roger Keiser	Eugene Clemens	Bill Vosteen

Some Who Have Served as Nurses

Ethel Gilbert	Nola Hollinger	Talitha Martin
Gertrude Fager	Ida Eshelman	Margaret Bosserman
Jean Landis	Rosine Himes	Irene Fulmer



Work Crew — 1947



Building the Stone Chapel — 1948

Some Who Have Helped on the Work Crew

Emeral Jones
 Charles Newcomer
 John Eberly
 Virgil Mock
 Jacob B. Neff
 Glenn Rummel
 Lester Eshelman
 Bob Tully
 Elson Moore
 Gerald Bosserman
 Vaughn Hamer
 Cloyce Bowers
 Howard Burnett
 Forrest Shively
 Fred Leasure
 Ammon Swope
 Bill Smith
 Paul Hoon
 Wilbur Dunbar
 David Moomaw
 Wilbur Heisey
 James Rohrer
 Robert Sampson
 John H. Smith
 Oscar W. Neher
 Bob Crull
 John David Yoder
 John Morgan
 Gary Deavel
 Joe Driver
 Carl Shultz
 John Austin
 Wayne Clem
 Roger Keiser
 Larry Stetzel
 Tom Connelly
 Harvey Yoder
 Junior Keppen

Milo Geyer
 Manly Deeter
 Claud Leslie
 Maurice Bolinger
 Emory Cooper
 Lowell Wright
 Galen Dickey
 Russell Stout
 John Landis
 Virgil Chambers
 Delbert Chambers
 Paul Irick
 Paul Edson
 Edwin Keller
 Melvin Leasure
 George Swank
 John Cornish
 Robert Sigler
 Paul Hiatt
 Herbert Dilling
 Bob Tully
 Bruce Wood
 Kenneth Crim
 R. M. Lantis
 Bill Deardorff
 David Brightbill
 Ralph Bowman
 John Maphis
 John Miller
 Charles Custer
 Lynn Bollinger
 Chester Connelly
 Roy Driver
 Dale Barrett
 Bob Bosserman
 Roy Valencourt
 Charles C. Cripe
 Carl Brumbaugh

George Barrett
 John Barrett
 Joseph Van Dyke
 Galen Wenger
 Earl Cooper
 Byron Royer
 Arthur Barrett
 Si Dilling
 Luther Landis
 Harmon Bjorklund
 Gilbert Grove
 Herman Burnett
 Lowell Heisey
 Delbert Compton
 Kenneth Leasure
 Roger Shively
 Paul Miller
 Ralph Hoffman
 Donald Netzley
 Dwight Morris
 Dwight Doty
 Don Kiefer
 Ray Rowe
 Russell Sherman
 Eli Gascho
 Jim Horning
 Richard Miller
 Glen Campbell
 Richard Wareham
 Marvin Kindy
 Marvin Sherman
 John J. Clem
 Delbert Moneyheffer
 William Deardorff
 Tom Bosserman
 Art Birk
 Herman Pabst
 Warren Baird



Lake and Work Scenes — 1934
 Campers take off in cars to visit Manchester College

Some of the Store and Office Help

Goldie Stump	Thurmyle Gosnell	Mary Eliz. Winger
Carol Stine	Eleanor Leatherman	Ronda Noffsinger
Helen Ann Winger	Jane Neff	Shirley Ferguson
Betty Marie Shultz	Carole Dean Shultz	Myrtis Becker
Betty Grossman		

Donors of Large Amounts of Cash and Labor

Jacob B. Neff and wife	Melvin Neff and wife
C. A. Sparklin and wife	Manly Deeter and wife
Charles Arnold and wife	Calvin Ulrey and wife
Lee R. Cory and wife	J. Q. Burger and wife
Lawrence Dewart and wife	G. A. Cassell and wife
Ivan Syler	Clay Syler
Harvey Syler	Noble and Ida Neff
John W. Root	John Holdread
Mrs. Rebecca Lesh	Francis Mishler

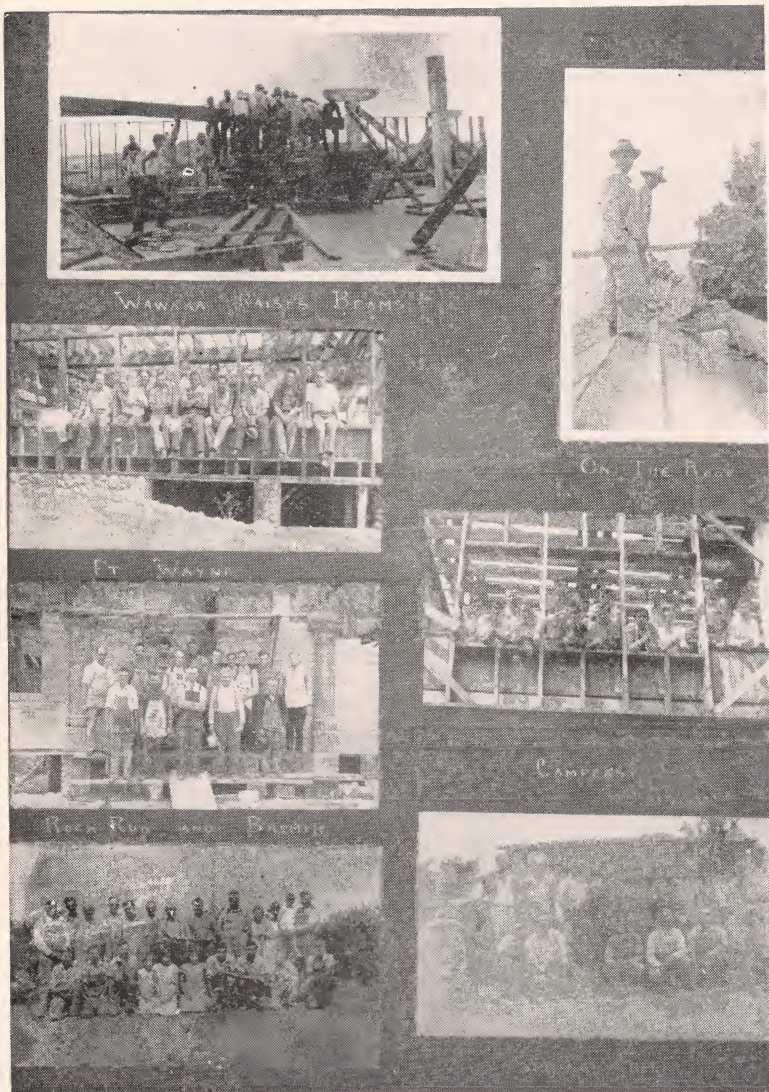
Some Firms That Have Helped

Locally

Citizens State Bank	Sparklin Department Store
Fuller Market	Milford Grain and Feed Co.
Augsburger's IGA	Sharp Hardware
Wolferman Market	C. S. Myers
Campbell Market	Good Barber Shop
Milford Dairy	A. R. Hollar, Insurance
Milford Mail	Dr. Noble and Ida Neff
Milford Lumber Company	May Stores
Milford Electric Company	Beer's Greenhouse
Griffith Lumber Company	United Telephone Co.
Lentz Coal Company	Milford Iron and Welding

Elsewhere

Leesburg Lumber Company	New Paris Lumber Company
Goshen Sash and Door	Brotherhood Mutual Insurance
Honey Crust Bakery	Strayer Insurance Company
Crystal Dairy	Warsaw Bottling Co.
Koweba	Heckaman's
Simon Brothers	Deeter Refrigeration Service
Lee and Cady	Lake City Candy
Bursley's	Ruff Distributing
Garber's	Gill-Parsons



Building Becker Lodge — 1934

Upper left: 51 men at work

Important Donations

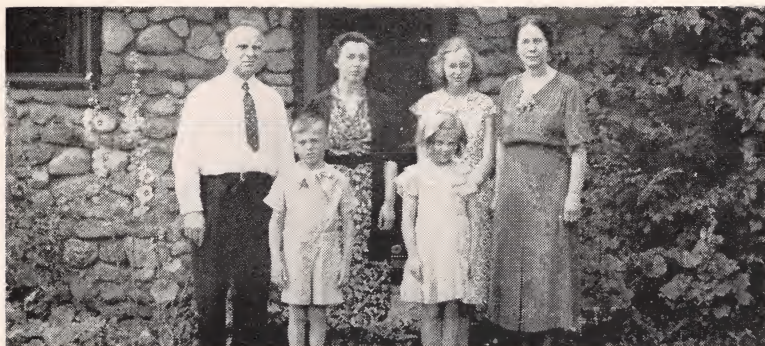
Office Safe—Citizens State Bank of Milford
Water System—Charles A. Sparklin and wife
Water Pump—A. G. Purkey
Public Address System—Henry Torrence of Toledo
Stained Glass Windows and Limestone—John Worthman and Fort Wayne men
Small Organ for Ulrich House—Gerald and Margaret Bosserman
Land about the auditorium and field—Jacob B. and Chloa D. Neff
Logs for Deeter Cabin—Farmers near camp
Logs for Shelter house and Grill—Lee Cory and wife
Part of camp farm—Melvin Neff and wife
Pleasant Chapel and Solomon's Creek Church Houses—No. Ind. Mission Board
Ulrich House roof—John Steele
Mural History Panels—Youth Camps and church groups
Mural History Book Color Plates—Many groups and friends, \$2600
Steel framework in the auditorium—Friends of the project, \$2700
Gas Water Heater at Becker Lodge—Clay Syler
Shrubs and Landscaping—Galen Bowman and wife
Staff House dining room cabinets—Noble and Ida Neff
Becker Lodge Kitchen Fluorescent Lights—Mrs. L. W. Shultz
Tile Floor for Nurse's Room—Laymen's Fellowship.
Becker Lodge Stage Curtains—B. E. Hoover and wife
School Bell—Charles Newcomer
Chimes—L. W. and Cora Shultz
Peabody Chairs—John Stauffer and wife
Large Church Bell—Solomon's Creek Church House donation
Many antiques by Perry Hoover, David Holderread, and Norman Grove
Marine Shell Collection—Bessie Flory Beckner
Stone collections—L. W. Shultz
Bird Set—Harold Parks
Veneer Blocks—Elmer Weaver
Many Skins—James Lawburg
Steel Arrows on Old Barge Iron Ball—Hoy Jones
Third Nursery Pine Trees from Manistee—Howard Keim
Shuffle Board Courts—Youth Camp
West Bridge across the Canal—Youth Camp
Sea Wall at Beach—Campers and Friends
Ulrich House redwood finish—Ray Petersime
Wood Samples—Paul Stetzel
Mattresses—Women's Work Groups



At Bethel Cottage
1930



The Twins
Carole and Carl



A Few Years Later



And More Years Later
A Family Grows up at Camp Mack



The Twins Graduation Recital — 1951

Carl and Dorothy

Carole and Betty Marie



Carole

Carl

Betty

Ruthanne

L. W.

Cora L.

All Graduates of Manchester and Camp Mack

CAMP ALEXANDER MACK

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TABLE I
ATTENDANCE CHART FOR BRETHREN CAMPS AT CAMP MACK - 1925-1938

Kind of Camp	Year	'25	'26	'27	'28	'29	'30	'31	'32	'33	'34	'35	'36	'37	'38
JUNIOR CAMP														40	80
INTERMEDIATE BOYS' CAMP		42	45	29	39	50	75	57	70	64	78	83	125	87	
INTERMEDIATE GIRLS' CAMP		38	53	51	49	37	70	62	69	60	82	103	175	158	
YOUNG PEOPLE'S CAMP	131	135	91	98	119	70	134	122	146	201	182	192	259	215	
LAYMEN'S FELLOWSHIP CAMP													35	40	
LEADERSHIP TRAINING CAMP		33	30	42	40	45	77	108	99	110	117	112	102	83	
*MUSIC CAMP										34	52	56	60	60	

*(Music Camp was organized in 1934, but in 1940 it merged with the Leadership Training Camp.)

TABLE II
ATTENDANCE CHART FOR BRETHREN CAMPS AT CAMP MACK - 1939-1952

Kind of Camp	Year	'39	'40	'41	'42	'43	'44	'45	'46	'47	'48	'49	'50	'51	'52
JUNIOR CAMP		96	131	215	300	380	416	238 220 458	222 219 451	194 220 414	185 201 366	187 169 336	234 210 464	234 222 456	345 302 647
INTERMEDIATE BOYS' CAMP		110	108	119	160	155	260	230	190	176	134	152	158	157	150
INTERMEDIATE GIRLS' CAMP		141	137	164	235	270	254	304	250	197	196	193	194	196	163
YOUNG PEOPLE'S CAMP		150	140	115	143	170	275	295	300	188 135 323	220 77 297	141 30 171	153 28 181	180	226
LAYMEN'S FELLOWSHIP CAMP		42	38	46	43	41	43	48	66	62	40	34	44	45	88
LEADERSHIP TRAINING CAMP		82	133	49	120	67	72	150	132	116	163	155	111	110	163
*MUSIC CAMP		62													

*(Music Camp was organized in 1934, but in 1940 it merged with the Leadership Training Camp.)

Juniors	<u>1953</u> 651	<u>1954</u> 749	<u>1955</u> 631	Youth	<u>1953</u> 132	<u>1954</u> 170	<u>1955</u> 139
Boys	143	172	198	Laymen	90	81	91
Girls	191	222	271	Tr. School	217	91	120

[illegible]

Christian Young People's Congress	
Indiana State Youth Camp (Interdenominational)	
Huntington, Jay, Blackford Co., 4-H Club Camp	
Madison, Delaware, Tipton Co., 4-H Club Camp	
Elkhart and LaGrange Co., 4-H Club Camp	
Grant Co., 4-H Club Camp	
Mexico (Indiana) Orphans Home Camp	
Wells and Wabash Co., 4-H Club Camp	
Evangelical and Reform Church Youth Camp	
Church of God Youth Camp	
Friends Western Yearly Meeting	
Congregational Christian Youth Camp	
Seventh Day Adventist Music Camp	
Brethren in Christ Conference	
Mennonite Youth Camp	
Indiana Baptist Youth Assembly	
Elkhart Co. Home Economics Club Camp	
Christian Apostolic Camp	
Evangelical Mennonite Youth Camp	
Evangelical United Brethren Junior Camp	
Baptist Children Camp (from Goshen, Indiana)	
Rural Life Crusade	

CAMP ALEXANDER MACK

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* Scheduled for the 1953 Summer Season

TABLE IV

[illegible]

Table V
Appraisal of Value of Camp Mack Buildings and Equipment
November 22, 1940

Quinter-Miller Auditorium	\$40,000.00
Rest Rooms and Jacob's Well	3,300.00
W. R. Deeter Cabin	1,000.00
Sarah Major Hall	8,250.00
Chimes and Bells	300.00
17 Cabins	6,800.00
Becker Lodge	27,000.00
Becker Lodge Equipment	2,000.00
2 Rest Rooms	800.00
<hr/>	
Total	\$89,450.00

Appraisers:

Jacob Moneyheffer, New Paris, Indiana.

John R. Worthman, Fort Wayne, Indiana.

Camp Projects

During the years the camps have given freely to the work of the church in giving projects. Many of these have been to individual parts of the general church program; some have been to the general budget of the church. At times the total amounts for a season have been quite large being between two and three thousand dollars for a season. Sometimes projects have been for camp improvement such as the cement wall at the beach, shuffle board courts, tiling the nurse's room, or improving the Becker Lodge lobby, etc.

A cement wall, a cement wall,
 To keep the water from our door,
 If something is not done at once
 We'll have no shore no more.
 (Tune of *Jingle Bells*)

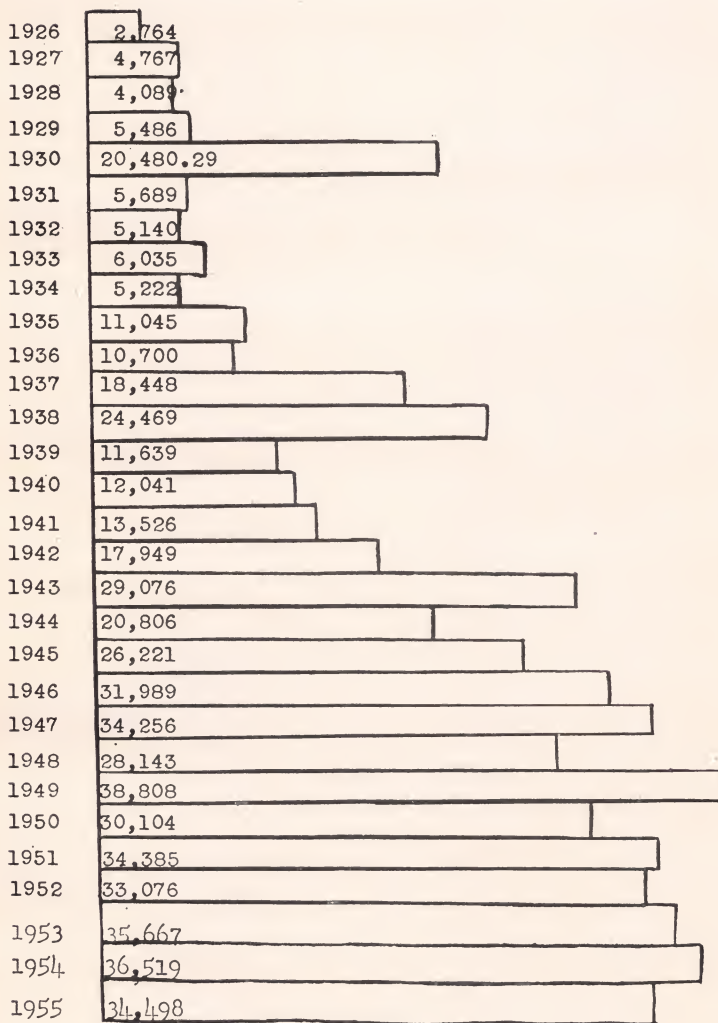
TABLE VI

RECEIPTS OF CAMP ALEXANDER MACK
FOR THE YEARS 1926-1952

1926	2,707
1927	4,847
1928	4,130
1929	5,564
1930	20,568
1931	5,847
1932	5,164
1933	6,042
1934	5,250
1935	11,062
1936	10,841
1937	20,532
1938	24,536
1939	15,121
1940	13,471
1941	13,222
1942	17,995
1943	17,117
1944	22,923
1945	30,990
1946	32,770
1947	36,677
1948	33,151
1949	39,307
1950	37,036
1951	39,812
1952	39,088
1953	38,360
1954	39,053
1955	32,415

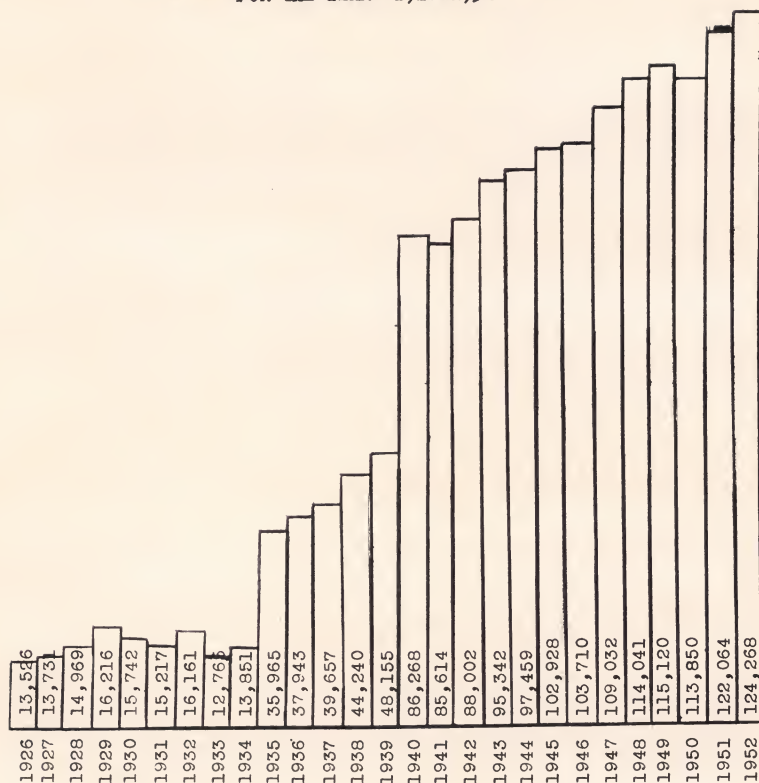
DISBURSEMENTS OF CAMP ALEXANDER MACK
FOR THE YEARS 1926-1952

TABLE VII



1926	2,764
1927	4,767
1928	4,089
1929	5,486
1930	20,480.29
1931	5,689
1932	5,140
1933	6,035
1934	5,222
1935	11,045
1936	10,700
1937	18,448
1938	24,469
1939	11,639
1940	12,041
1941	13,526
1942	17,949
1943	29,076
1944	20,806
1945	26,221
1946	31,989
1947	34,256
1948	28,143
1949	38,808
1950	30,104
1951	34,385
1952	33,076
1953	35,667
1954	36,519
1955	34,498

TABLE VIII
NET WORTH OF CAMP ALEXANDER MACK
FOR THE YEARS 1926-1952



Official Camp Song

M-A-C-K, Mack is our Camp,
We will be loyal to you.
You've given us a vision of perfect life,
We want it, we need it, for we'll strive,
On Lake Wawbee, on Lake Wawbee.
Working, striving, telling the world of you,
M-A-C-K, Mack is our Camp
We will be loyal to you.



Eyes on the Basketball



Meditation



Lake view of Becker Lodge



Sadie Wampler and her Dramatics Class

Poems of the Camp

Souvenirs

Tell me, tell me, how shall I carry
 A sunset home from camp?
 How shall I pack it, how shall I wrap it,
 Mark with a "fragile" stamp?
 How shall I take this delicate etching
 That poets' coin only will buy:
 Wind and the lakeside and a leafy
 Dryad against the clear sky?
 Where is the box or who knows the basket
 To pack lovely friendship in?
 Treasures I have, but how shall I pack them?
 Oh, tell me: where shall I begin?
—Kathryn Wright

Answer

It is night and around the exultant, golden fire
 Faces look into face and are glad
 Out of the fire a shower of instant gold;
 Fire, give us something—something
 As fine to hold.

Out of the arch of darkness an evening star;
 Sky, throw us something lovely from, oh, so far.
 Out of the night a sudden brave understanding:
 Firelight has taken our spirits
 With a starry branding!

—Kathryn Wright

Camp is discovery. It is finding beauty; gold in the overflowing sunset, silver in the high-hung stars, blue and amethyst and emerald in the lake and sky, treasure in a thousand places. It is creating friendships, beautiful. It is coming close to truth; finding what beliefs must be discarded for higher ones, finding new staffs to give aid in difficult ways. And in it all, finding God. Camp is discovery. And not a mere finding and seeing, but a grasping and a taking away.—Joe Van Dyke

"Camp has meant a reconsecration and a rededication of my time, money and talent for my Master. I must be stronger, purer and nobler in my service because of these rich experiences. The intimate friendship with others and especially with Jesus cannot be measured."



The Story of CAMP ALEXANDER MACK — SHULTZ